

Watt. H. Jesu Christ

A DEMONSTRATION OF
the trueth of that Discipline which
Christe hath prescribed in his worde for the
gouvernement of his Church, in all times
and places, vntill the ende of the worlde.

¶ Wherein are gathered into a plaine
forme of reasoning, the proofes thereof, out of
the scriptures, the euidence of it by the
light of reason rightly ruled, and the testimonies
that haue beene given therevnto, by the course
of the Church certaine hundredth of yeares af-
ter the Apostles time; and the generall con-
sent of the Churches rightly reformed in
these latter times: according as they
are alleaged and maintained, in
those seuerall bookes that
haue bin written con-
cerning the
same.

MATTH. 21. 38.

The husbandmen said among themselves, this is the heire; come
let vs kill him, and let vs take his inheritance.

LUKE. 19. 27.

Those mine enemies which would not that I shoulde raignt ouer
them, bring hither, and slea them before me.

DEMOCRATIC

THE DEMOCRATIC PARTY
OF THE UNITED STATES
OF AMERICA

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¶ TO THE SUPPOSED GO-
uernours of the Church of England,
the Archbishops, Lord Bishops, Arch-
deacons and the rest of
that order.



Manie and most euident haue
our declarations bin concer-
ning the truth of that gouer-
ment, which Christ hath pre-
scribed in his word for the ruling of
the Church; which we haue manife-
sted vnto you, both by our writings
& speches, as occasion hath bin offe-
red: neuer hath any one of you ta-
ken in hand to saye any thing against
it, but it hath made his eyes to daz-
zle, as the clearest sun-shining; wher-
by he hath beene driuen to wander
hyther and thyther, groping for oua-
sions, and yet coulde not escape, but
hath fallen into infinite most mon-
strous absurdities, and blasphemous
assertions, (as by their writings yet
extant it may appeare) so forcible is
the trueth, to amaze the gainesayers
thereof, and so pregnant is falsehood
to beget and bring forth thousands
of absurdities, and euery one worse

To the supposed gouernours of

then other . And will you still continue in your damnable, and most deuellish course ? Haue you solde your selues vnto Sathan , to fight for him vntill you be dampned in Hell with him? Haue you morgaged the saluation of your soules & bodies , for the present fruition of your pompe and plesure, is it because you see not what you should do ? It may be so, for many are so blinde , that they grope euen at noone day ; but me thinkes it can hardly be so , vnlesse you be they that haue eyes and see not , for the cause hath bene (by the blessing of God) so managed, that many ploughmen, artificers, and children do see it, and know it, & are able by the worde of God to iustifie it , and condemne you to bee aduersaries vnto the gospel in resisting it. But you think that gouernment not so needfull, & your fault but small (if it be any) in continuing your course begon. The necessitie of the thing is many wayes apparant, both in that it hath so plentiful warrant from Gods owne worde, (as
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the Church of England.

the course of this booke doeth evidently declare,) and also in that the gospell can take no roote, nor haue any free passage, for want of it : and the greatnes of your fault appeareth by this, that in so doing, you are the cause, of all the ignorance, Atheisme, schismes, treasons, poperie and vngodlines, that is to be founde in this land, which we challenge to prooue to your faces, if we may indifferently be heard, and whereof in the meane while we will giue you a taste : for the first it is cleere, that you are the causers of that damnable ignoraunce, wherein the people are so generally wrapped, for that you haue from time to time stopped the streams of knowledge, in those places where the Lord in mercie bestowed the same, and in stead of able and painefull ministers, haue pestered the Church, eyther with presumptuous proude persons, that are elieemed learned and take no paines to bring the people vnto the knowledge of Iesus Christe, or (which is the greatest number) such
igno-

To the supposed gouernours of
ignorant asses, and filthy swine, as are
not worthy to liue in a well ordered
common-wealth: and that you are
the cause of all atheisme, it is plaine,
for one may (as in deede many doe)
professe it, and you saye nothing to
him for it. If the most filthy liuer will
fawne vpon you, and bribe your ser-
uants, you will not onely fauor him,
but assiste him against any godly mi-
nister or other: but if any that feare
God, refuse to come vnder the leaste
of your popish ceremonies, he shalbe
molested, till his purse be empty, or
else by your tyrannous dealing, hee
haue made shipwrack of a good con-
science. And are not you the cause of
all schismes, that make a hotch-pot
of true religion and poperye, and so
giue some an occasion to fal into this
course, and others into that? And it
is as cleare, that you are so farre the
cause of all treasons, as without you
they had not bin: for if euery Church
had had hir gouernement according
to Christs institution; our yong gen-
tlemen, and students, had not bene
for

To the supposed gouernours of

(for want of teaching and carefull ouer-
sight) made a prey vnto the sedu-
cers; and consequently to those pra-
ctises, which haue broght the bodies
of so manie vnto Tyborne, and their
soules into hell; and who but you be
the cause of poperye, whilst you vse
them so well, let them doe what they
list, yea, and keepe them in office and
authoritie vnder you, yea (whiche
more is) giue them such offices as
none that is not popish can execute:
I speake not of the ignorance which
by your means raigneth euery wher,
which (as they conles) is the mother
of their deuotion, and you are the
wretched fathers of that filthye mo-
ther, whereby you muste needes bee
grandfathers (at the least) to al kinde
of popery. And who can (without blu-
shing) denie you to be the cause of al
vngodlines, seeing your gouernment
is that which giueth leaue to a man
to be any thing, sauing a sound Chri-
stian. For certainly it is more free in
these dayes, to be a papist, anabaptist,
of the family of loue, yea anye moste
wic-

*Omnia cum li-
cent, non licet
esse bonum.*

the Church of England.

wicked one whatsoeuer, then that which we should be, and I could liue these twentie years, any such in England (yea in a Byshopps house it may be) and neuer be much molested for it; so true is that which you are charged with, in a *Dialogue* lately come forth against you, and since burned by you, that you care for nothinge but the maintenaunce of your dignities, be it to the damnation of your owne soules, and infinit millions more. Enter therefore now at the last, into the serious consideration of these things: remember that one day, you must be presented before the tribunall seat of Iesus Christ, to be arraigned for all the soules that haue gone to hell (seeing you will needes be the rulers of the Church) since the gospel first appeared in this land, then shall you not bee excused with this; the Queene and Councell wil haue it so: nor with that; our state cannot beare it. For it shalbe sayde vnto you, why do you not infourme them better of my will, why taught you them not to wor-

the Church of England.

worship with trembling and feare, & to kisse the sonne least he bee angry; why did you not tell them, that all states must be ruled by my worde, & not my word by them and their policies. When these things shalbe laid to your charge, your consciences shal aunswere; that if you had done so, you should haue lost your dignities, whiche you lored and sought for especially: then shall you wishe, that the mountains would fall vpon you, and the hills couer you from the presence of the lambe, and from the presence of him that sitteth vpon the throne. And I am perswaded, that you are in league with hell, and haue made a couenaunt with death; yea, you doe perswade your selues, that there is no God, neyther shall there be any such day of account; or it were vnpossible, that you should giue your eyes anye sleepe, or take anye rest in your bedds, vntill you had vnto the Lord by repentance, and the Church by confession) vnburnded your soules of these hellishe wayes, wherein you
haue

To the supposed gouernours of

haue so long walked; Repent, repent,
be not ashamed to amend, though o-
thers haue founde you out the way,
iudge your selues whyde you haue
time, least you be made fyrebrandes
of hell beyond all time. Let our chal-
lenges that wee haue made in the
name of the Lord, be hearkened vnto;
Let vs bee disputed with before
indifferent iudges, let the holy word
of God bee the touch-stone to trye
our disputations by, and then shall it
easily appeare, who hath the Lord on
his side, and who not. The trueth wil
preuaile in spite of your teeth, and al
other aduersaries vnto it, (for God
disdaineth to be crossed, by dust and
ashes;) Therefore be not obstinate so
long, as vntill you be found fighters
with God; but preuent his wrath, lest
it breake forth against you like fyre
that none can quench, because of the
wickednes of your intentions. Ven-
ture your byshoppricke vpon a dis-
putation, and wee will venture our
liues, take the challenge if you dare;
if the truth be on your side, you may
hereby

the Church of England.

hereby, be restored to your dignities,
and be no more troubled by vs : but
if the trueth be against you, what shal
it profit you to win the whole world,
and afterward loose your own souls.
If you refuse still our offer, then must
you needes be guiltie eyther of this,
that you know your cause will not a-
bide the tryal, or of this, that you wil
take no pains to confute vs that keep
such a sturre in the Church : do not
think that because you haue humane
authority on your side, therefore you
are safe, for he whose authoritie is on
our side, is the greatest, to whose
voice all the deuils in hell shall stoupe;
much more the fillic arme of sinfull
fleshe. We haue sought to aduance
this cause of God, by humble suit to
the parliamente, by supplication to
your Conuocation house, by writing
in defence of it, and by challenging
to dispute for it, seeing none of these
means vsed by vs haue preuailed; If
it come in by that meanes, which wil
make all your heartes to ake, blame
your selues; for it must preuail, mau-

To the supposed gouernours of

gre the mallice of all that stande a-
gainst it, or such a iudgement must o-
uertake this lande, as shall cause the
eares that heare thereof to tingle, &
make vs be a by-word to all that pas
by vs. The Lord open your eyes, that
you may see the confusions whereof
you are the cause, and giue you true
repentance, or confounde you in all
your purposes, that bee against him
and the regiment of his sonne Iesus
Christ. The same Lord, for the loue he
beareth to his poore people; open
the eyes of her Maiestie, and the Ho-
norable Councillers, that they may
see your godlesse practises, and in pi-
tie to Gods people, rid vs from you,
and turne away his iudgementes,
which the reiecting of his holy yoke
hath deserued, not punnishing them
that mourne for the desolation of
Sion, with those that spoile and
make hauock of the Lords
inheritance.

Amen.

TO THE READER.

INfinite and vnspeakeable (Christian Reader) are the miseries from whiche Iesus Christe our Saviour hath freed vs, and the benefites and blessings, wherewith in this life he beginneth, and for euer will continue to adorne vs. The consideration whereof (if our thankfulness vnto his Maiesty, were any way proportionable, to that which we endeuour vnto towards men) shoulde make vs continually to deuise, & all the daies of our life to studie howe wee might shew our selues (at least in some sort) carefull to glorifie his blessed name, aboue all thinges that we desire, by how much as his loue towards vs, excelleth whatsoener can esse (according to our wish) befall vnto vs: but if we do with equall ballance (on the other side) looke into the course of mans life, howe well this dutie is performed; we shal see, that men declare themselves rather bent to spit in his face, and to defie him, then any way to honour him as their head and Soueraign

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TO THE READER.

neraigne : for (to saye nothing of the prophane life, and godlesse couersation, wherewith the generall number, that professeth Iesus Christ, is wholly defiled) wee see that many nations, people and languages are very willing to receiue Iesus Christe as their priest to sacrifice for their sinnes, but that he should become their king, to prescribe lawes vnto them, whereby they may bee ruled, is of all other things the most vnsauory, yea (if it be offered) the most grieuous tydings, and vnreasonable request : wherein, albeit manye nations that haue renounced that whore of Rome, are heynously sinnefull against his glorious maiestie: yet is there none in the whole worlde so far out of square as Englande, in reteyning that popishe hierarchie, firste coyned in the midst of the mistery of iniquitie, and that filthie sinck of the Canon law, which was intented and patched together, for the confirming and increasing of the kingdome of Antichrist: Wherein as great indignitie is offered vnto
Iesus

TO THE READER.

Iesus Christ, in committing his Church vnto the gouernement of the same, as can be, by meane vnderlings vnto a king; in committing his beloued spoule vnto the direction of the mistresse of the Stewes, and enforcing hir to liue after the orders of a brothelhouse. For the reformatiō whereof, while some haue written, and others according to their callings, carefully stode, howe heynously it hath beene taken, howe hardly they haue bene vsed, and what shamefull reproches haue beene offered (euen vnto the course of the Gospell) for spyte that hath beene borne vnto reformation; almost by all estates and degrees, lamentable experience hath taught many of vs: but our posterity shall knowe it more particularly, and the Church throughout the world shall discerne and iudge of it more euidently, when their bodies are rotten in the dust, & their soules (if they repent not) in eternall and intollerable torments; who haue reiected a request so holy, profitable and reasonable;

TO THE READER.

nable; yea, and handled the intreaters for the same so cruelly, vnchristianly, and vnlawfully: but they would gladly perswade themselves (if their conscience would let them) that they haue onely executed iustice vpon vs as malefactours, and they perswade men that we desire a thing, not warranted by the worde, nor heard of in the Church of God, vntill within this few years, nor tollerable in any christian common-weal whatsoeuer: The whiche monstrous flanders, albeit they haue bene manye wayes, and by many men of most worthie gifts detected, and made knowne in those severall bookes that haue bene published concerning the same: yet haue I thought it necessarie (in another course) to write also of it. The course of my enterprise, is first in respect of the fauorers of the desired reformation; secondly of the aduersaries of the same, the fauourers of it, are also of two sorts; ministers of the word, & priuate persons, & both I hope, may haue profit by it. Concerning the former

TO THE READER.

mer, when these wofull troubles that were renewed vpon vs (by that wretched subscription, that was euery where vrged) did begin to increase, I thought it meete to betake my selfe vnto that which I had read, or might any way by studie finde out, concerning the cause, and collected all into a brieife sum, and referred euery thing vnto some head; whiche beeing euer present with me, might furnish me to answere in the defence of the truth, though it were of a sodden, by which (thorow the blessing of God) I found such profite in my seuerall troubles, that I thought it a course not altogether vnprofitable for others also, and vpon that occasion betooke my selfe vnto a more serious meditation about the matter, and communicating the thing with diuers very worthy men; I found encouragement & hartening on, generally by all whom I made acquainted therwith: so that I trust (the iudgments, yea and wishes also of others, so iumping with mine) many ministers that loue the cause,

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and

TO THE READER.

and haue not so thorowly studied it as were meet they should, may reape some profit therby. Now concerning priuate men that loue the cause, som haue great affaires in hand, and haue no leasure to read the seuerall books of this argumente: some when they read, are not of sufficient capacity to conceiue the force of a reason, or to make vse of it, to enform themselves in the grounded knowledge of the cause thereby: some (which is the generall fault of our religious gentlemé) will take no paines to read, some are poore and not able to buie the books which might let them see the cause, al these (I hope) may finde helpe in some measure hereby. Nowe concerning the aduersaries vnto the cause, they are of two sortes also, they that know it, and they that are ignoraunt of it: the former, if they write anye thing against it, are contented to deal in so rouing a course as may rather arise vnto great volumes, then soundly to saye anye thing against the cause: Wherein D. Whitgifte, but especially D.

TO THE READER.

D. Bridges, haue giuen vs an euident example: and these with others of their iudgment (though non in these latter dayes, haue written more vnlearnedly then they, of any argument of diuinity whatsoeuer) are cōtented to make the world belieue (if mē will be so wilfully seduced) that our arguments be no arguments, that they be grounded vpon false foundations, & that we are not able to conclude our cause in any forme of reasoning. The course that is here taken (I trust) shall shew that they are liars: the other sort of aduersaries be they that be meerly ignorant of any thing, either for it or against it; and perswading themselves that the sway and shew of the worlde must needs cary the truth with it, do (like blind bayardes) boldly venture to say any thing against it, and think they do wel. Now of all these sorts of people, I haue to request some thing; I hope I shall obtaine my request (at the least) at the hands of some of the. The first sort of fauorers (which be the ministers) I intreat, that as they tender

TO THE READER.

der the glory of God, and honour of the cause which they stand in; so they would diligently imploy themselves in this, that they may be founde able to defend the same by sounde and euident grounds out of the worde, & so muche the rather, for that the aduersaries doe greatly triumph, when they meete with one that professeth the cause, and is not able to defende it, and confute the gainsayers of it. The secoud sort of fauourers, be the priuate persons that loue the cause, whom I beseech to be carefull (as of all other pointes of religion) of this, that they growe in the knowledge of the word of God, whereby they may be able, vpon their owne knowledge to defend the truth, and not giue the enemy any occasion to think or say, that they be of that minde, because such and suche ministers, whom they do affect, do thinke so. Now concerning the former sort of aduersaries, to wit, they that know it, I pray them to looke into their owne hearts, and they shal finde they mislike it, cyther
be-

TO THE READER.

because it correcteth their excessive pompe and maintenaunce, or requir-
eth more trauaile in their ministry,
then they are willing to vndergo, or
at the least, controlleth that dissolut-
nes of behavior, wherein they willing-
ly wallow: and if it would please god
to bring them to a serious meditati-
on of this, that it is the will of the
mighty God (before who they must
be called to giue an account) whiche
they doe resist, they would (I doubt
not) more carefully looke about the.
And lastly for them that being igno-
rant of the cause, speake euill of that
they know not: let them (if they will
bee admonished) vouchsafe to reade
this little book, and wey the reasons
with an vpright iudgment, which shal
cause the (at the least) to suspend their
sharpe censures, which so vsually ap-
peare in their ordinary communica-
tion: & concerning vs al, let vs know
(for one day we shalbe sure to feel it)
that the controuersie is not about
goats woolle (as the prouerbe sayth)
neither light & trifling maters, which
may

TO THE READER.

may safely be folowed or reiected (as in deed the enemies of this cause do confidently affirme) but about no les matter the this, whether Iesus Christ shalbe king or no; For if none is said to be a king, but he that ruleth by the Scepter of his lawes, then the turning out of these orders which christ hath prescribed in his word, for the ruling of the Church, is to giue him the tytle, and denye him the authority belonging to the same, and so (in trueth) to make him an Idol, making him to cary a shew of that which he is not, & (with the crucifiers of him) to put a reede in his hand, in stead of his yron rod; and crowning him with thorns, in stead of the crown of greatest glory; which is the cause that so many Atheists spit in his face, and so many godles persons, do make but a iest of him: but when he commeth to shew him-selfe in his glorious maiestie; it shalbe said vnto all these sorts of aduersaries: *Those mine enemies which would not that I should raigne over them, bring hither, and flea them before me.*

Luke

TO THE READER.

Luk. 19. 27. The which fearefull sentence, that we may auoide, let euery one of vs (as may stand with our seuerall callings) carefully endeuer, to aduance this kingdom here, which (among other assurances giuen vs from the Lord) shalbe a testimonie vnto vs, that we shall haue part in that glory, which shalbe reuealed hereafter. Now concerning the order of this booke; to direct thee (good reader) vnto thy further instructiō, in the points thereof, Thou hast in euery chapter, diuers proofs out of the holy word of God, which must be the things wherewith thou mayest safely informe thy conscience: then shalt thou finde (also arguments drawn from reason rightly ruled by the same word: and lastly, (because our aduersaries charge vs, that we desire a thing not known vnto the olde writers, nor agreed vpon among the newe) thou hast here the witnes of them both in so plentifull and vniforme wise, as may plainly declare, that al godly learned men of all times, haue giuen testimony vnto the
truth

TO THE READER.

trueth of it. The most of the thinges that are here expressed, I acknowledg to be gathered out of the books that haue bene published, and are extant (purposely) concerning this argumēt; as may appeare in the seuerall points, wherein thou art sent vnto thē. Now, lest either thou shouldst be deceiued with a diuers impressiō, or think me to missealledge the authors, I am to shew thee what books I haue followed. The 1. book of T. C. twise printed, I folow the latter; of Ecclesiast. discip. I folow the latine, printed 1574. and the last booke of D. Whitgift, which containeth all the former in it. The rest (as I take it) haue bene but once printed, and therefore cary no doubt in them. If thou bee satisfied herewith, gine God the glory: and promote the cause by prayer, and all other good meanes that thy calling may affoord: and pray for vs, that we may neuer shrink, nor be ouerthrowen by the strength of them that fight against it.

FINIS.

particular in order which are made
 and according to the number which
 is written in the margin

of the same of the Church

of the same of the Church

The people of the Church

The people of the Church

The people of the Church

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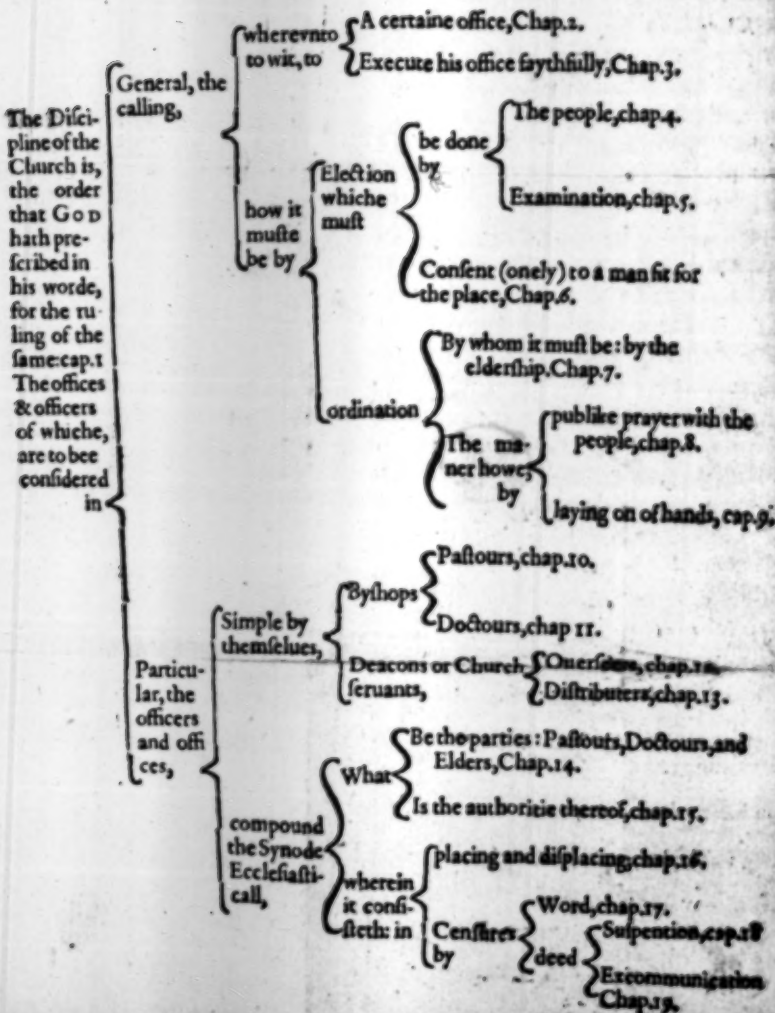
The people of the Church

But he wrote to direct him in the establishing and building of the

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A Table of Discipline, the particular heades whereof, are handled in the severall chapters, according to the number wherewith they are noted: as followeth.



A DEMONSTRATION of Discipline

CHAN. I.

*The diuision of Discipline, containeth this
proposition bolden by vs.*

THe worde of God describeth perfectly
vnto vs, that forme of gouerning the
Church which is lawfull, and the offi-
cers that are to execute the same; from
the which no Christian Church ought
to swarue. Admonition in the prae face: Eccle-
siasticall Discip. fol. 5. T.C. first booke, page 26.
Counterpoyson page 8. Discourse of gouerne-
ment, page 1. &c.

The Assertion of the BB. and their adherents.

THe worde of God describeth not any exacte
forme of Discipline, neyther are the offices
and officers, namely, and particularly expres-
sed in the Scriptures but in some points left to
the discretion and libertie of the Church.
Whigist in prae face, and page, 14. answers to
the Abstract, page 33.

The prooue of the former is the disproofe of
the latter, which is thus declared.

1 These thinges write I vnto thee, &c. out 1. Tim. 3. 14. 15.
of whiche place I reason thus. That end which
Paule respected in writing vnto Timothie, doth
the holy ghost direct al ministers vnto for euery
for it must be kept. 1. Tim. 4. 14. But he wrote to
directe him in the establishing and building of
the

A DEMONSTRATION

the Church. Therefore that word must direct ministers for ever: and consequently they neither may add to, nor take from it, but gouerne it onely by the rules that be there prescribed.

2 Euery house ought to be ruled by the orders of the skilfull, wise, and careful householder onely: but the Church is the house of God, and God is such a householder: Therefore the Church ought to be ruled by the orders of God onely, which are no where to be had, but in his worde.

Prover. 3.9.

3 That which teacheth euery good way, teacheth also how the Church must be gouerned: but the word of God teacheth euery good way: pro. 3.9. therefore it teacheth how the Church must be gouerned.

2. Cor. 10. 31.

4 We cannot glorifie God, but by obedience to his word; in all that we doe, we must glorifie God. 1. Cor. 10. 31. Therefore in all that we doe, there must be obedience to the word; and consequently in gouerning his Church.

2. Tim. 4. 5.

5 If meat and drinke be not sanctified vnto vs, but by the word & prayer, then much lesse is any thing holy which is done in the gouernment of the Church besides the word: But the former is true by the testimonie of the Apostle 1. Tim. 4. 5: therefore the latter must be true also.

Rom. 14. 23.

6 All lawfull things are of fayth. Rom. 14. 23. All lawfull things that are of fayth, haue a warrant from the word, for the word is the foundation of fayth; therefore all things lawfull, haue their warrant from the word: and consequently euery lawfull action in the gouernment of the Church.

OF DISCIPLINE.

7 Eyther hath God left a prescript forme of gouernement for the Church, vnder the newe testament: or he is lesse careful for it now, then he was vnder the lawe; for his care is in guyding it: But he is as careful now for his church as he was then: Therefore hath hee left a prescript forme to gouerne it.

8 He that was as saythfull as Moses, left as Heb. 3. 2. clear instruction, both for the buylding of faith, and gouernment of the Church, as Moses did: but Christ was as saythfull in Gods house. Heb. 3. 2. therefore he lefte as cleare instruction for them both as Moses; but Moses gaue direction euen for euery particular, as appeareth in the buylding of the Tabernacle, and order of the priesthood. Therefore hath Christe also giuen particuler direction for the gouernment of the Church.

9 If the word of God haue described sufficient ministers and ministeries, for the buylding of the Church, and keeping it in good order, then is our assertion true: But it hath set downe sufficient for doctrine, exhortation, ouerseeing, distributing, and ordering of euery particular Church or generall Synode: Therefore is our assertion true.

Rom. 12. 3. 6. 7.
1. Cor. 12. 28.
Ephes. 4. 11. &c.
See Countrey.
page 11.

10 That gouernement which the Apostles taught and planted, is exprest in the word of God: But the Apostles taught and planted, pastors and teachers for instruction, elders for ouersight, and deacons to distribute, and that vniformely in euery Church, as appeareth by their writings and practises: Therefore a certaine forme of gouernement is exprest in the

worde.

Math. 21. 25. 26

11 Euery lawfull office & action in the building of the Church, is from heauen. Math. 21. 25. 26. Euery thing that is (in the ordinarie building) from heuen, is reueled in the word: Therefore euerye lawfull office and action is reueled in the worde.

12 If God continued (in regarde of the substance) the Church administration, as well as the things to be administred, then is the forme of Discipline described in the word: But the former is true, as appeareth by the particulars: for priests, pastours; for teaching Levites, or doctors of the law, Teachers; for rulers of the Synagogue, Elders; for Leuiticall lookers to the treasure, Deacons; for the Sanhedrim, the Eldershipp: therefore the forme of government is prescribed in the word.

13 Euery wise king that is careful for his subjects, setteth downe Lawes for the government of the same, and will haue them tyed to no other: But Christ is such a king vnto his church. Therefore hath he prescribed Lawes vnto his Church, which none therein can alter or disobey; and consequently, the certaine forme of government of the Church is described in the worde.

Math. 28. 20

14 That which the ministers must teach the people to obserue, is set downe in the worde of god, for they may teach nothing but that which is there, Math. 28. 20: But they are to teache them to obserue, and be obedient vnto, the particular forme of the Church government: Therefore the particular forme is set downe in the

the word.

15 Euery gouernment consisteth in the gouernours, matter wherabout they are to be employed, and maner of doing it: But in the word are described all these particulars, as it is shewed in the 9. reason: Therefore the word prescribeth a prescript forme of gouernment.

16 The Christian religion shall finde, that out of this Scripture, rules of all doctrine haue sprong, and that from hence doeth spring, and hyther doth returne, whatsoever, the Ecclesiasticall Discipline doth conraine.

Cyprian in sermone de baptismo Christi.

17 We may not giue our selues the libertie to bring in anye thing that other men bring of their will; we haue the Apostles for authours, whiche themselves brought nothing of their owne will, but the Discipline which they receiued of Christe, they deliuered saythfully to the people.

Cyprian de prescriptis aduersus haeres.

18 It is adulterous, it is sacriledgious, whatsoever is ordayned by humane furie, that the diuine disposition should be violated.

Cyprian lib. 1. Epist. 8.

Therefore if Timothe was written vnto, that he might be directed by the worde, in disposing of the Churches; if the Lawes of God onely being the housholder, must be followed in the Church, his House; if the word of God teache vs in euery good way, whereof the gouernement of the Church is one; if God must be glorified in the ruling of his Church, which cannot be, but by obedience to his word; if nothing be lawfull, but that which is of sayth, warranted by the word; if God haue shewed himselfe as carefull for his Church vnder the Gos-

The Conclusion

pell, as vnder the law; if Christ was as faithful to giue direction as Moles; if in the worde be described sufficient ministers & ministeries, to buyld v^p the Church; if that gouernement, which the Apostles taught and practized, be in the worde; if euery lawfull office and action in an ordinarie building, be from heauen, and reuealed thence by the worde; if God continued the same forme (in respect of the substance) in the time of the Gospel, that was vnder the law; if euery wise carefull king, doe set downe lawes for the direction of his subiectes; if the Apostles haue taught vs to obey that which Christ commanded; if both the gouernours, matter of gouernment, & maner of doing it, be set downe in the worde; if all that pertayneth to Ecclesiasticall Discipline, spring from the scriptures; if wee may bring nothing into the Discipline of the Church, but that which the Apostles haue deliuered vs; lastly, if that be adulterous & sacrilegious, that is not according to the worde: then it must needes followe, that God doth describe perfectly vnto vs out of his worde, that forme of gouernment which is lawfull, and the officers that are to execute the same: from the which it is not lawfull for any Christian Church to swarue. And contrariwise, that is a most vntue assertion to saye, that the officers and offices are not particularly expressed, but left to the discretion of the Church. The reasons that they alleadge against this, are in effect none, & their obiections to these reasons, not worthy to be mentioned.

OF DISCIPLINE.

CHAP. 2.

E Very officer in the Church, must be placed in some calling warraunted by the worde of God, and some congregation must haue neede of such a one, before he be called to any function. Wherein are these propositions.

1 No calling is lawfull in the Church, but that whiche is directly warraunted out of the word, vnto him that executeth it.

The first proposition.

The BB. and their adherentes thinke otherwise, as their practize in ordeyning Archbysh. L. Bishops, Deanes, Archdeacons, Chauncelors, officialls, &c. doth plainly declare.

2 The name and office of an Archb. is contrary to the word of God.

The second proposition.

3 No man may be ordeined vnto any office in the Church, vntill there be such a place void as he is fit for: T.C. 1. booke, page 61.

They thinke otherwise, as their making of so many ministers at once proueth, and as is holden, *Ubiqvisit* page 222.

1 The first is prooued thus: If Iohn was constrained to prooue his ministerie out of the Scriptures when the Priests accused him; then is no calling lawfull, that hath not his warrant in the word, for if any be priuiledged, the extraordinarye ministers (whereof he was one) are specially excepted: But he prooued his ministry by the word, as appeareth by his aunswere vnto them, in the 23. verse. Therefore no calling is lawfull in the Church, that hath not his warrant in the word.

Reason for the first proposition
Iohn. 8. 33. 35.

2 The callings vnder the Gospell must haue

as good warrant as they had vnder the law, because the light of the Gospell is (at the least) as cleare as that of the law: But there was neuer any lawfull calling vnder the lawe (excepting those that were by miraculous manner confirmed from heauen) whiche had not his directe warrant out of the worde. Therefore no calling is lawfull in the Church, whiche is not directly warranted in the word.

Numb. 16.

3 If Corath Dathan and Abiram (though they were Leuites) were punished for that they had no warrant for that which they presumed to take in hande, then is euerye lawfull calling, both in generall warranted out of the worde, & particularly layde vpon the parties from the Lorde: But the former is true, as the historie teacheth vs: Therefore must the latter needes be true also.

4 That which giueth comfort vnto a man in the time of his troubles, must haue a warraunt out of Gods worde: But euerye lawfull calling giueth comfort vnto a man in the time of his troubles: Therefore euery lawfull calling hath a warrant out of Gods word.

5 That which helpeth Gods people forward in godlines, must haue a warraunt out of Gods word: for God hath promised a blessing to his owne ordinance onely: But euery lawfull calling in the Church, helpeth Gods people forward in godlines: Therefore euery lawfull calling hath a warrant out of Gods word.

The conclusion

Therefore if Iohn did prooue his calling out of the Scriptures; if euerye calling vnder the lawe, was warraunted out of the Scriptures; if
Corath

OF DISCIPLINE.

Corath, &c. were punnished for enterprising that which they had no warrant for, out of the Scriptures; if comfort in troubles commeth onely from the Scriptures; and lastly, if euery helpe to godlines is warraunted in the Scriptures; then, &c.

They confesse all these reasons to be true, but do denie that the Archbish. L. &c. be distinct ministers from others. *VVingst* page 303. which we holde *T.C.* a booke page 438 & prooue it thus.

1 Those thinges that haue diuers efficient causes, are diuers: Our *ss.* and the ministers of the worde haue diuers efficient causes, for the one is the ordinance of God, the other the constitution of humane pollicie, as themselues doe confesse: Therefore they are distinct ministers from others.

2 A diuers forme maketh diuers things: the ministry of the word, and the L. aythops haue diuers formes: for their ordination (euen in the Church of England) is diuers, seeing one L. *ss.* may ordaine a minister: but there must bee three to ordaine one of them: Therefore they are distinct ministers.

3 Members of one diuision are distincte one from another: the L. *ss.* and ordinarie ministers bee members of one diuision: for vsually the ministers be diuided into the rulers, & them that are to be ruled: therefore they are distinct ministers.

4 The things that haue diuers effects, are diuers in them-selues one from another: the L. *ss.* and other ministers haue diuers effects; for

E

the

quoted: Therefore no man may haue the name of Archb. giuen vnto him.

2 If the name Pope be therefore odious, because of that Antichrist, who is intituled therewith, then must also the name of Archb. when it is ascribed vnto any mortal man; forsomuch as it is the title of a speciall member of that kingdom of Antichrist: But the former is true euen by their owne confession. *Whitgift* page 300. Therefore must the latter be true also.

But they obiekt diuers things against this, for the proouing of the name Archb. to bee lawfully giuen vnto some men, which together with their answers do briefly follow.

1 *Obiection* Clemens aloweth of those names, *Whitgift* page 318.
as Polydor reporteth, lib. 4. cap. 12.

Answer Polydor is but the reporter, and M. Jewell hath prooued euidently against Harding that Clemens is countefseite, and worthy of no credite.

2 *Obiection* Erasmus sayth that Titus was an Archbishop.

Answer He spake as the times were wherein he liued: but that prooueth not that he helde him one in deed, no more then our naming of the Archb. of Canterburie, when we speake of him, prooueth that we like and allow his authoritie.

3 *Obiection* Anacletus sayth that Iames was the first Archb. of Ierusalem.

Answer He is forged (as our answers to the papists haue shewed) but a wimes of better credit calleth him onely a bishop, Euseb. lib. 2. cap. 23. and Simon bishop after him, lib. 3. cap. 12. &

the one effecteth rule and gouvernement, the other subiection and obedience: Therefore they are diuers and distinct ministers.

5 They that be imploied about diuers things are diuers one from another: The L. Bb. and the ordinary ministers, be imploied about diuers things, for the one is exercised in generall viewe of many congregations, and the other in the particular direction of one: Therefore they be distinct ministers.

6 That which is perpetuall, and that which may be taken away by men, are distinct one from another: The office of the minister is perpetuall, Ephes. 4. 13. and the Bb. may be taken away as themselves do confesse: Therefore they are diuers, and distinct ministers.

The Conclusion Therefore if the ministers of the worde, and L. Bb. proceed from diuers causes; if they haue their being by diuers formes; if they be members of one diuision, which (in nature) cannot be one; if they produce diuers effectes; if they be exercized about diuers subiectes: lastly, if the one be perpetuall, and the other but for a time, then must it needes followe, that they are diuers & distinct ministers one from another.

The 2. proposition & reasons for the prooue of it.

That the name of archb. may be giuen no man.

The name of an Archb. and also the office that be executeth, is contrary to the word of God.

First, the reasons that prooue it vnlawfull to giue the name vnto any man in the Church, are these.

1. Peter. 5. 4.

Hebr. 13. 30.

Actes 3. 15. 31.

Hebr. 1. 2. 2.

1 No man may haue the name giuen him, which is proper to our Sauour Iesus Christe: But the name of Archb. is proper vnto our Sauour Iesus Christe, as appeareth in the places

the maker of arch. as it is in the word of God. The name of arch. is proper to our Sauour Iesus Christe, as appeareth in the places. The name of arch. is proper to our Sauour Iesus Christe, as appeareth in the places. The name of arch. is proper to our Sauour Iesus Christe, as appeareth in the places.

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Obiections for the name of Archb. and answers therevnto

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Ireneus saith lib. 4. cap. 63. that the Apostles ordained bishops euery where, making no mention of Archb.

4 *Obiection* The Councell of Nice Canon 6, mentioneth a Metropolitan bishop.

Answer That proueth nothing, for it was onely as much as to say, the Bish. of the chiefe Citie.

That the office
of Archb. is vn-
lawfull.

Secondly the reasons that prooue the office of the Archb. vnlawfull be these.

1 Euery ministry that is lawful, must be of God: The office of the Archb. is not of God, for that he is not described in the worde, and themselues confesse that he is of humane pollicie: Therefore the office of the Archb. is vnlawfull.

2 That ministry whose original is vnkown, hath no warrant from Gods worde, and consequently is vnlawfull: The original of the Arch. is vnkowne as they confesse; *Ubiq* page 351. Therefore it is vnlawfull.

3 That office which is needles in the church is also vnlawful to be exercised in the same: The office of the Archb. is needlesse, for the ministry is perfect without it, as the Apostle proueth, Ephes. 4. 13. Therefore the office of an Archb. is vnlawfull.

4 If all the giftes needful for the perfecting of the Church, be appropriated vnto other ministries, then is his ministry vnlawful: But all the needful gifts, are appropriated vnto pastors doctors, elders & deacons, whereof he is none: Therefore his office is vnlawful.

5 That office is vnlawful, which none may law

lawfully giue: But none may lawfully bestowe the office of an Archb. because none can giue any newe giftes to adorne him withall: Therefore his office is vnlawfull.

This reason being vsed of all sounde diuines against the pope, is of the same valewe against the Archb.

6 If the office of an Archb. be lawfull, then it is eyther in respect of his excellencie aboue other men, or the place whereof he is aboue other places: But neyther of these haue euer bene, neyther hereafter can be: Therefore that office is vnlawfull.

Therefore if the office of the Archb. be not of God; if the original of it be vnknown; if in the Church it be needlesse; if all the gifts that God hath bestowed vpon his ministry be appropriated vnto those Church officers, whereof he is none; if none may lawfully bestow such an office vpon any; if it can neyther bee incident vnto any one man for his excellencie, nor his place for prebeminence: then must it needs follow, that his office is vnlawfull. The conclusion

Caluin in his Institut. booke 4. cap. 11. sect. 7. alleadgeth diuers reasons to this purpose, and Beza in his booke of diuorcements, stretcheth the same to all the inferiour officers vnder him saying: Officials, proctors, promotours, and all that swinish filth, now of long time hath wasted the Church. So doth Peter Martyr vpon the Rom. 13. speaking against ciuill Iurisdiction in Byshops, doth by the same reasons condemne it in their substitutes.

But this being the corner stone of their building,

ding, they labour to support it with many prope
the most special where of are these.

Obiections for
the office of the
Archb: and an-
swers therunto.

1 *Obiection* Cyprian sayth, lib. 1. Epist. 3. *ad Cornelium*, Neyther haue hæresies and schismes risen of anye other occasion, then of that, that the prieste of God is not obeyed, neyther one priest for the time, and one iudge for the time in the stead of Christ thought vpon, to whome if the whole brotherhood woulde be obedient according to Gods teachinge, no man woulde mooue any thing against the College of priests

Answer This place is alleaged for the pope and the answere that M. Iewel and others make to it, serueth our turne: onely let this be noted, that Cyprian speaketh of the people at Rome, that had receiued another bishop (besides Cornelius) who was an hæretike; for all the course of his writings, condemneth this superioritie. It is expounded by M. Iewel, booke 1. sect. 4. diuision 5. of euery bishop: and so is it by M. Nowell against Dorman, booke 1. page 25. and also by M. Foxe, tom. 1. fol. 93. See T. C. in his 1. reply page 98. &c.

2 *Obiection* The authority of the Archb. pre-
serueth vnitie.

Answer Cyprian lib. 4. Epist. 9. sayth that v-
nitie is referued by the agreement of bishopps,
that is of ministers, one with another.

3 *Obiection* It compoundeth controuerfies,
that els would growe to many heades without
any special remedie.

Answer Cyprian lib. 1. Epist. 13. sayth that
the plentiful body and company of Elders, are
(as it were) the glewe of mutual concord, that

if

if any of our companie be authour of hærésie, the rest should helpe.

4 *Obiection* ~~Ab~~ Ierome vpon Tit. 1. sayth that in the beginning a bishop and priest (meaning a teaching Elder) were all one: but when men began to say, I am of Paule, I am of Apollos, &c. It was decreed that one shoulde be chosen to beare rule ouer the rest.

Answer From the beginning it was not for the sayinge of Tertull. *Contra Prax.* is fitt for this: that is true whatsoeuer is firste, and that is false whatsoeuer is latter: and Ierome sayth in the place alleaged, that this authority is by custome and not by any institution of God; if it had bene the best way to take away diuisions, the Apostles (in whose times the controuersies did arise) would haue taken the same order.

5 *Obiection* Caluine sayth that the Apostles had one among them to gouerne the rest.

Answer That was not in superioritie, but for order to propound the matters, gather the voyces and such like; which is meete to be in euery wel ordered meeting: but his authority is no more ouer the rest, thē the speaker in the Parliament hath ouer the other knightes and Burgeses.

6 *Obiection* Paule was superior to Timothy and Titus.

Answer Paule and they had diuers offices, whereof the Apostles office was the chiefe, the like is to be sayd of Timothie and Titus, hauing superiority ouer the other ministers, for that they were Euangelists, a degree aboue ordinarie ministers.

Ther-

The conclusion

Therefore if the place alleaged out of Cyprian, make nothing for Archb. if vnity be not preserved by him, but by the Bysshoppes among themselues; if his authoritie make nothing to the taking away of controuerfies; if it be meerly inuented by man, and not from the beginning; if it be by custome, and not by any ordinance of God; if neyther one Apostle ouer the rest, nor any of them ouer the Euangelists, nor of the Euangelistes ouer the pastours and teachers, wil serue to prooue their authority: then must it needs follow, that it is vtterly vnlawful.

The 3. proposition and reasons for it.

No man may be or dayned vnto any office in the Church, vntill there be such a place voyde as he is fit for, T.C. booke 1. page 61. *vv but gift*, page 222.

A2. 1. 29

1 As was the 12. place for Matthias, so is a certaine Church, to euery Church officer: But Matthias was not ordained vnto the place of an Apostle, vntill Iudas by hanging himself, had made it voyde, Act. 1. 20. Therefore may none be ordained vnto any office in the Church, before the place where he may be employed, be destitute of such a one.

2 As the Apostles did in planting of the Churches, so must it bee done in the buyldinge thereof for euer: But they or dayned neyther pastour, teacher, elder or deacon, but to some certaine Church that had neede therof: Therefore may none bee or dayned vnto any office, vntill a place be voyd that hath need of him.

3 Those thinges that bee of one beginning, continuance and ending, cannot be one, before or after another: but a minister, and the execution

ention of his ministry in a lawfull standing be so; for they be relatives, & haue reference one vnto the other: Therefore a minister ought not be ordained before there be a ministry wher-vnto he is to be allotted.

4¹ If non ought to be called to be a shepherd, that hath no flocke of sheepe to keepe: neither any watchman, that is not allotted to som place to watch: then may none be ordayned to any office, before there be a place void for him: for ministers are in this sence tearmed shepheards and watchmen: But the former is true, as euery simple man can easily perceiue: Therefore the latter is true also.

5 To do contrary to the precepts and practize of the Apostles is vnlawfull: But to ordain any officer, without a certain place wherein he may be employed, is contrary to the precepts and practize of the Apostles, as it appeareth, Tit. 1. 5. Act. 14. 23. Therefore to ordayne any officer of the Church, without a certayne place wher-vnto he is to be allotted, is vnlawfull.

6 It was ordayned that no Elder, Deacon, or any other Ecclesiastical officer, shoulde bee ordaind a *Apothymos*, that is loofely, or let at randone (but as afterward is expounded) specially in a Church of citie or towne.

7 The ordination that is made without a title, let it be void: and in what Church one is intituled, let him there remaine.

8 He complaineth that ministers were ordaind, being chosen by no Church, and so went here and there, hauing no certaine place.

Council Calcedon cap. 8. art.

15.

Council Vrbannum test. Gratianum dist. 70.

Ierom ad Neposianum.

9 That action, which neuer is read to be practized, but by idolaters is vnlawfull: To haue wandering officers, is onely found to be in idolaters, as appeareth Iudg. 17. 8. Therefore it is vnlawfull.

The Conclusion

Therefore, if the Apostles ordayne not Mathias, vntill the place was voide; if in planting of Churches, they euer allotted officers to their proper places; if minister and ministry be of one beginning, continuance and ending; if it be with a minister, and his ministry, as with a shepheard and his flocke, that he cannot be the one, but in respect of hauing the other; if it be vnlawfull to transgresse the precepts and practise of the Apostles; if no minister in the Church, be ordained at randome; if the ordination that is without a title be voyde; if Ierome complayned of it, as a great fault in his time; if no example be founde of it, but in Idolaters: then must it needs follow, that to ordayne any Church officer, vntill there be such a place voyd as he is fit for, is vitterly vnlawfull & so the Bb. making of many ministers at once, and licencing of wandering preachers, is contrary to the word of God.

An obiection.

They will haue some thing to saye for every action they doe, be it neuer so shamefull: that which they alleage for this, is, that Paule and Barnabas did wander.

The answer.

The Apostles office (and so the Euangelistes as assistants vnto them) was to preach the word, and plant Churches in euery part of the world: but the order that they left, is a president for vs, which is that euery Church haue their proper officers,

officers, and that there be no other elsewhere to be found.

CHAP. 3.

EVery Church-officer, ought to execute the office committed vnto him, with all faythfull diligence, and consequently be continually resident vppon his charge, Our assertion.
T.C.booke 1. page 65.

They deny not the proposition, but the consequent that is inferred vpon it, as appeareth by their writings, *VVhitgift* page 246. and by their dayly practize in giuing dispensations for many benefices. The reasons we alleadge to prooue the necessitie of perpetuall residence, and the vnlawfulnes of nonresidence be these that follow. Their assertion.

1. A shepheard hath a flocke to the end to feed it continually: The minister is a shepherd, and his charge a flocke: Therefore he ought to feede it continually, and consequently to be perpetually resident, for how can he feed them from whom he is absent.

2. Where God doth place anye man, there his continuall trauaile is needfull, for God is most wise in disposing euery thing: But God placeth euery right minister ouer that people, which is his charge: Therefore his continuall trauaile is needfull there, and consequently he may not discontinue.

3. Flockes that are in danger, are (by careful shepeards) watched night and day, *Luk* 1.8. Euery congregation is a flocke in daunger, for the enimie goeth about like a roaring lyon, *1. Pet.* 5.8. and soweth tares whilst men sleepe. Matth.

Math. 13. 35. Therefore every congregation is to bee watched night and day by the minister thereof, and consequently he may not be non-resident.

4 If his durie to them requireth so much trouble, as may continually set him on worke, then may he not be nonresident: But it is euident (that it doth so) to all them that eyther know by the worde of God, what studie, prayer, doctrine, exhortation, &c. be required of him, or maketh anye conscience of giuing account for the souls committed to their charge: Therefore may not they be nonresident.

5 If the minister cannot apply himself fruitfully, to the capacitie of his people, vnlesse hee haue particular knowledge of their disposition, and capacitie, then is it not lawfull for him to be nonresident: for by continuall residence among them, he may knowe them and not else: But the former is true, as the small knowledge that the people get by generall teaching, doth euidently declare: Therefore it is not lawful for him to be nonresident.

6 If the ministers of the Gospell, be as narrowly tyed to their charges, as the priests vnder the law, then may they not be nonresident: For they were alwayes readie in the Temple, to answer the doubts, 1. Sam. 1. 9: But it is clear that they are, because men are now as hardly trayned vnto godlines, and the enimie is as wrathfull as he was then: Therefore they may not be nonresident.

7 If the minister must be an example to his people; then must he be daily present with the,
that

that they may beholde him: But the former is true, 1. Tim. 4. 12. Therefore is the latter true also.

8 He whom the sheepe are to follow in and out, and must knowe by the voyce, ought to bee continually among them: A good minister of the worde is such a one, Iohn. 10. 4. Therefore he must be resident among them.

9 None can be alwayes readie to feede his flocke, that is absent from it: Euerye minister must be alwayes readie to feede his flocke, because it dependeth vpon him. 1. Pet. 5. 2. Therefore euery minister is to bee resident with his flocke.

10 Hee that must take heede to his flocke, watch ouer it, and feed it, must be resident continually with it: Euery minister must do so, Act. 20. 28. Therefore, &c.

11 If Satan be the cause of nonresidence, the is it vtterly vnlawfull: But Satan is the cause of it, 1. thes. 2. 17. 18. Therefore it is vtterly vnlawful.

12 That which abridgeth the loue of God to his people, and comfort to the minister, that same is vnlawfull: But not to be resident doth both: Therefore it is vnlawfull.

13 That which hindreth the louing familiarity that shoulde be betwixt the minister and his people, that same is vnlawfull: But nonresidence doth so, for it maketh them strange one to another, and argueth small loue in him towards them: Therefore it is vnlawfull.

14 To be absent from them that haue interest in vs, and continuall need of vs is vnlawful, which we can see to be true in our seruants, &c: But the congregation hath an interest in the mini-

minister, and continuall neede of him: Therefore it is vnlawfull for him to bee absent from them.

15 If the priests might not dwell farre from the temple, then may not ministers be nonresident: But the former is true, as appeareth by this; that they had houses buylded close to the Temple. 1.Chron.28.13. Therefore the latter is true also, seeing the residence of the one is as needfull as the other, as appeareth in the next reason.

Concil Nice
canon 15.

16 Let no Clarke be placed in two charges, for it is filthie merchandize, and no man can serue two masters, and euerye one must tary in that place wherevnto he is called.

Concil. rom. 2.

17 Damasus compareth them that set ouer their charges to others, to harlots that put out their children, that they may giue themselves to lust the sooner.

Theoderet lib.
2. cap. 19.

18 It was ordayned that none, eyther B. or Elder, should go from citie to citie.

The conclusion

Therefore, if a minister haue the charge of a flocke committed vnto him, to the end to feed it; if God place men, to the end to haue them there imploied; if flocks in daunger haue need of continuall watche; if the ministers dutie to his flocke requireth all that trauaile that he can performe; if he cannot be fruitfully profitable vnto them, without continuall residence; if his residence be as strictly required as theirs vnder the law; if he cannot be a patterne vnto them without he be resident; if they cannot follow him, nor know him if he be absent; if he cannot be alwayes readie to feed his flock, vales

lesse he bee there; if hee cannot take heede to them, feede them, and watche ouer them, without his presence; if Satan be the authour of nonresidence; if his absence abridge Gods loue to them, and comfort from himselfe; if absence be an hinderance to the louing familiaritie that shoulde be betwixt him and them; if they haue interest in him, and continuall neede of him; if he may no more bee absent, then the priests dwell from the Temple; if the Council of Nice did vpon good grounds forbid it; if absence be like to the practize of an harlot; if it be not lawfull to go from place to place; then is nonresidence vnlawfull, & the practize thereof contrary to the word of God.

The bellie (for which nonresidence is defended and practized) hath no eares, therefore it is that they heare not the euident sounds; yet haue they very little to saye for it, so grosse is the error thereof; so much as hath any shewe of reason, is here set downe and answered.

1 *Obiection* Two parrishes may bee vnited, why then may not one haue charge of them both before, when they be two.

Answer Because one shepheard may keep one flocke though it bee great, but hee cannot keepe two, being verye little, and going in diuers pastures; againe, one man may haue so many flockes as he can lead in and out euerye Sabbath, to the exercises of religion, which is verye plaine that he cannot doe, to more then one cougregation.

2 *Obiection* Parishes were deuided by men,

as especially by Denis the Monk, Pope of Rome
Answer That is vntrue, for the Apostles de-
 uided the Church into congregations, and pla-
 ced elders ouer euery one of them, as the whol
 course of the Acts and Epistles of the Apostles
 prooueth: and *Whitgift* confesseth page 120.
 Therefore these mistes, notwithstanding non-
 residencie, must needes be vnlawfull: and cer-
 tainely those that haue any sparkle of consci-
 ence, feare of God, or loue to their flockes, will
 neuer defend it, much lesse enter into the pra-
 ctize of it.

C H A P. 4.

Our affection.

IT belongeth to the Church, to make choise
 of those officers which Christ would haue
 placed in the same: T. C. 2. booke 1. part
 page 193. Ecclesiast. Discip. fol. 40. & *Whit-*
gift confesseth it page 164.

They deny this, as their denying of al the ar-
 guments that bee brought for it doth prooue,
Whitgift page 154. 166. &c. and their practize
 of allowing patrons, and also being such them-
 selues doth evidently declare.

If the former bee prooued true, then the
 latter must returne to Antichriste, which is
 thus declared.

I That which was the continuall and con-
 stant practize of the Church in the time of the
 Apostles, that same is to be followed for euer,
 which appeareth by this, that the ordinaunces
 giuen from God by Paule, 1. Tim. 6. 14. are en-
 ioyned to be kept vntill Christ come to iudge-
 ment: but it was the constant, and the continu-
 all practize of the Churches, them to haue a
 stroke

stroke in the choyse of their owne ecclesiastical officers, A^ct. 1. and 6. where the Apostles presented two, to the peoples liking: where God was to be prayed vnto, to make one an Apostle. A^ct 6. 3. where the Church is willed to choyse their Deacons, and A^ct. 14. 25. where they gaue their consent in the choosing of their elders, by the stretching forth of their handes: Therefore it belongeth to the Church to choyse their owne Church officers.

2 If the people had an interest in the liking of their teaching Leuites, (which were of the tribe of Aaron) then much more must the people now, for there was greater likelihood, that they were sent of God, then any of the common sort of men: But the former is true, as appereth by the manner of the setting of them aside vnto that office in the lawe: Therefore must the latter needs be true also. Numb 2.

3 That which pertayneth vnto all, ought to be approoued of all the congregation: But euery ministry in the Church, pertayneth to all the congregation: Therefore, authority to approoue of them, pertayne th to all the congregation.

4 That election which is most effectuell to bring the people to obedience, is of all other the best, and to abridge it, is vnlawfull: But election by common consent, is most effectuell to bring the people to obedience, when they shall see him teache or rule, whom they themselves haue chosen: Therefore election by the Church is the best, and all other kindes of elections vnlawfull.

5 That election which procureth greatest reuerence of the people to their teachers and rulers is meetest, and all others vnlawfull: But for the people to cōsent in the election of their gouernours, procureth greatest reuerence, in their hearts towards them: Therefore election by the people is the best, and all others bee vnlawfull.

Testimonies of the ancient writers.

Cyprian booke
1. Epist. 3.

6 The minister should be chosen (the people being present) in the eyes of all, and should be by the common iudgement, and testimonie approoued worthy and fit: &c. Therefore this is the lawfull vocation by the worde of God, where those which are chosen, be appoynted by the consent and approbation of the people. For which also, he bringeth diuers authorities out of the Scriptures.

Ambrose Epist.
82.

7 That is truely and certainly a diuine election of a byshop, which is made by the whole Church.

Ierome ad Rufinum.

8 Let the people haue authority to choose their Clarke and ministers.

Ad Nepotianum

9 They runne (speaking of the life of the Clarke) to byshops suffragans certaine times of the yeare, and bringing some sum of money, they are anoynted and ordayned, being chosen of none, and afterward the byshop without any lawfull election, is chosen in huggermuger of the canons, or prebendaries onely, without the knowledge of the people.

This is right our
English fashion.

Nazianzen.

10 In the Oration of the death of his Father, approoueth the election by the people, at large, and confuteth them that would hinder it

11 When

11 When he appoynted Eradius to succeed him, sayth, it was the approoued right and custome, that the whole Church should either choose or consent vnto their bishop.

Augustine.

12 Anthimius choosing a bishop without the peoples consent, filled all Armenia with sedition.

Basil. Epist. 58.

13 Why did Peter communicate the election with the disciples? lest the matter should haue turned to a braule, and haue fallen to a contention.

Chrysost. in act. 1

Testimonies of generall Councils.

14 It is meete that you should haue power, both to choose, and to giue their names that are worthy to be among the cleargie, and to do all things absolutely according to the lawes & decrees of the Church, and if it happen any to dye in the Church, then those which were last taken, are to be promoted, to the honor of him that is dead, if they be worthy, and if the people choose them.

Concil. Nicen.
teste Theodoret.

15 Let the people choose, and the bishop approve, and seale vp the election with them.

The same Con.
test. hist. tripart.
lib. 2.

16 In an Epistle to Damasus, Ambrose &c. sayth, we haue ordayned Nectarius bishop of Constantinople, &c. the whole citie decreeing the same; and Flavianus was appoynted bishop of Antioch, the whole citie appoynting him.

Concil. constan.
test. tripart. hist.
lib. 9. cap. 14.

17 When he hath bin examined in all these and found fully instructed, then let him be ordayned bishop, by the common consent of the Clarke and lay people.

Concil. Carthag.
can. 1.

18 Let not him be counted a priest in the Church, whom the cleargie, and people of that citie

Concil. Toletan.
test. dist. 34.

Concil: Gabil.
canon 10.

citie where he is, do not choofe.

19 If any bishop after the death of his predecessor, be chosen of any, but of the bishops of the same prouince, and of the cleargie and citizens. let another be chosen: and if it be otherwise, let the ordination be void and of none effecte.

Testimonies out of the Emperors letters.

Inftinian in cod

20 Following the doctrine of the holy Apostles, &c. we ordayne, that as oft as it shall fall out, that the ministers place shalbe voyde in any citie, that voyces be giuen of the inhabitants of that citie, that hee (of three whiche for their right sayth, holines of life, and other things, are most approoued) be chosen to the bishopprick which is most meete of them.

Caroline Mag-
nus dist. 63 sacro
rum canonum.

21 Being not ignoraunt of the holy canons that the holy Church should vse her honour the more freely, we assent vnto the ecclesiasticall order, that the bishops be chosen, by the election of the cleargie and people.

Lodouicus Ca-
roli filius.

22 He decreed, that he should be bishop of Rome, whome all the people of Rome should consent to choofe.

Platina in vita
Andriani secun-
di.

23 Lodouicke the second, commaunded by his letters, the Romanes to choofe their owne bishopp, not looking for other mens voyces, which (being straungers) coulde not so well tell what was done in the common-wealth, where they were strangers, and that it appertayned to the citizens.

Idem in vita
Leonis octau.

24 Let the people (sayth Otho the Emperour) choofe and I will approoue it.

The testimonies of the next writers.

25 The

25 The newe writers, as Muscu'us, in his Common places, in the title of Mag. strats: Bul-inger vpon 1. Tim. 4. Caluine Institut. booke 4. chap. 3. sect. 15. Harmon. confel. Heluet. cap. 18. & many others are on our side in this behalfe.

26 If there bee none that write against it, but the papists, and no arguments vsed against it, but those which be borrowed out of the popish writers: then doth it belong to the Church to choose their owne Church officers: But the former is true, as all that doe read them, that write of this argument do knowe, and as is manifest, by comparing Pighius, Hosius, &c. with *VVhatist*: Therefore the latter is true also.

Therefore seeing the interest of the Church in choosing of their Church officers, is grounded vpon the word of God, both in commaundement, and continuall practize, both in the olde and newe Testament; seeing it is warranted by the light of common reason; seeing it is commended vnto vs, by the manifold practize of all ancient times, so long as any sinceritie remayned, not onely in the time of persecution, but also of peace; seeing it hath beene confirmed by so many generall Councils and ratified by the decrees of so many Emperors; seeing it hath such a cloude of witnesses, both of ancient and latter times, of the best approoued writers; seeing none doe set themselves against it, but the papistes, or they that invade it onely with the same weapons that are fetched out of the popes Armory: it must needs follow, that it belongeth vnto the Church to choose their Church officers: and that the taking away of
this

The Conclusion
T.C. 2. booke 2.
part. page 222.

this freedom, abridgeth the libertie that Christ hath endowed his Church withall, and bringeth her into great bondage, as Musculus truly affirmeth.

Their objections against those things are these

1 *Obiection* They were then vnder the crosse, few in number, and therefore it was easily known who were fir.

Answer The Gospell was dispersed thorow out all Asia, Affrica, and much of Europe, and they could lesse keepe together, or meete, and therefore that maketh rather for vs.

2 *Obiection* Wee haue many hypocrites, to whome it were daungerous to committ suche waightie actions.

Answer It is true, that we haue many: but it is a principle in hypocrisie, to be forward in such publike actions, that they may get fame thereby.

*A principle in
hypocrisie.*

3 *Obiection* They had knowledge to doe it, but our people be ignorant.

Answer We should also finde our people to haue knowledge, if they had teaching: but howsoeuer they choose, they cannot haue worse then ordinarily are chosen by the bishops and patrons.

4 *Obiection* The Church was not then established.

Answer That is vntrue, for though it wanted the helpe of Magistrates, yet the Apostles coulde and did better establish without them, then we can with the helpe of them: but if this order might be altered, it had bene fitter then, for nowe the magistracie may compounde the dis-

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differences of the Elders, which help then they lacked.

5 *Obiection* Drunkards, papists, &c. wil choose them that bee like the mselues, and we knowe the best disposed be alwayes the fewest.

Answer Such are not of the Church, but without, 1. Cor. 5. 12. and therefore are not to meddle in anye holy action: but if the people shoulde choose an vnmeet man, the elder-shippe that gouerneth the action, is to reforme them: besides this, if Gods order had his place, the schooles of the prophets would send them none, (for the ministers especially) to make choyse of, but meet men, that whomsoever they tooke, he should be found sufficient.

*schooles of the
prophets.*

6 *Obiection* Paule commandeth 1. Tim. 5. 22. to lay his handes on no man rashly: therefore one did it.

Answer Hee teacheth what to doe for his part, and though others would be rashe, yet he should not ioyne with them in it, as appeareth in the latter ende of that same verse, for that is ascribed vnto him, which also belonged vnto others, because he was the director: Calvin and Musculus expound the place so.

7 *Obiection* The Councell of Laodicea, decreed that the people should not elect.

Answer That is, as Caluine taketh it vpon Acts 16. they might not elect alone, without the direction of some graue & good minister, which should be the manner in the elections, that (according to Gods word) we desire.

CHAP.

CHAP. 5.

NOne is to be admitted vnto any publicke office in the Church vntill he be thorowly examined by the eldership, both concerning his state of Christianitie, & abilitie to that place where

to he is to be called, T. C. 1. book: page 38. Discl. Ecclesiast fol. 46: They thinke one may do it, as appereth by the book of ordering, &c. 7. This gift page 134. & 135. and their slight passing it ouer, thorow the Archdeacons hands.

The former is proued, and the latter disprooued thus.

1 Those that are to ordayne, must haue particular knowledge of the parties to bee ordained, (or else they breake the rule prescribed them, 1. Tim. 5. 22) which cannot be without examination: But the Eldership is to ordayne euerye Church officer, as shall appeare in the Chap. of Ordination: Therefore it belongeth to the Eldership to examine, &c.

2 The matter of greatest importance in the gouernment of the Church, must be done by the most able gouernours of the same: The approouing or disproouing of Church officers is the matter of greatest importance, because the consequence of ruling well is the best, or ill the worst: and the Eldership is the Senate of most able gouernours in the Church, as shall appear in the Chap. of Eldership: Therefore the Eldership is to examine, &c.

3 The way whereby a mans insufficiencie is best espied, and his abilitie discerned, is the fittest to examine them that are to be admitted: But by the eldership (consisting of diuers) his insuffi-

Efficiencie is best espyed, and his abilitie best discerned, for the common prouerbe telleth vs that many eyes do see more then one: Therefore it belongeth to the Eldership, &c.

4 They are to examine Church officers, that are least subiect to be blinded with partiallities: But the Eldership is least subiect to partiallities, both for that they be many, who are not so easily ouer ruled by affection or fauour, as one, as also (and that especially) for that it being the Lords owne ordinance (as shall appeare) we are to perswade our selues, that his spirit shal guyde them: Therefore it belongeth to the Eldership, &c.

5 The way that was vsed in the Apostles time in examining, is of vs to be folowed, vnles some reason out of the word to perswade the conscience, can be alleadged to the contrary, which none haue ener yet done: But many vsed in the Apostles time to examine, as appereth in choosing out one to be in the place of Iudas, Act. 1. 21. 23. and fit men for Deacons, Act. 6. 3. wherof the gouernours especially were some, for that they were to ordayne vpon knowledge, as is said in the first reason: Therefore it belongeth to the Eldership, &c.

6 They whose testimony the people may best credit, are to examine them that are to be admitted: But the people may best credite the iudgement of a company of able and sufficient men, which the Eldership rightly established must needes be: Therefore it belongeth to the Eldership, &c.

7 Examination belongeth vnto them which

H

may

may most perswade the people of his sufficiencie, & so procure greatest reuerence vnto him in his place: But the examination by the Eldership is such: Therefore it belongeth to the Eldership, &c.

The Conclusion

Therefore if they that are to ordain, must examine: if it be a matter of greatest waight in the gouernment of the Church, & they the most able to dispatch it; if by them his sufficiency or insufficiency be best found out; if they be hardest carried away with affection or parcialitie; if the examination was suche in the Apostles time; if the people may (in reason) giue most credit to the examination that is by such; if that kinde of examination perswade the people best of his sufficiencie, and procure him greatest reuerence in his place: then must it needs follow, that it pertaineth to the Eldership to examine those that are to bee admitted to any office in the Church.

There is nothing objected against this, that hath any shew of reason in it, and therefore it were needles to set any thing downe.

CHAPTER 6.

BEfore consent be giuen to any man vnto any calling in the Church, it must appeare (by sufficient tryall, and due examination) that he is qualified with those giftes, that the worde of God requireth in one of that place, Discipl. Ecclesiast. fol. 44. T.C.A. booke: 1. part page 368. and in many other places.

They gainsay this in two points: first in main-
teining their reading ministry: secondly, in go-
uerning the Church, by their commissaries and
offi-

officials: which both shalbe ouerthrowne, if we proue these two propositions following, to be true by the worde of God.

No man ought to bee receiued vnto the ministry, but such as be able to teache the truth and conuince the gainsayers.

The 1. Proposition.

The Church ought not to be gouerned by commissaries officials and chauncellors.

The 2. proposition.

1 He that may be receiued into the ministry, must be able to teach the people, whatsoever Christe hath commaunded. Matth. 28. 20. Onely he that is able to teache the truth, and conuince the gainsayers, can teach the people whatsoever Christ hath commanded: Therefore none must be receiued into the ministry, but such as be able to teach, &c.

The 1. proposition is thus proued.

2 That which is to be done conditionally, may not be done, if that condition be not kept: Men are to be receiued into the ministry conditionally, that is, if they bee vnreprochable, Tit. 1. 5. 6. Therefore if they be not such as bee there discribed, they may not be receiued: and consequently, none may be receiued, but such as be able to teach, &c.

3 That which cannot be done without the manifest brech of Gods commandment, may not be done at all: To receiue any that be not able to teach, is a manifest brech of Gods commandment. 1. Tim. 3. 1. Tit. 1. 9. Therefore no man ought to be receiued into the ministry, that is not able to teach, &c.

4 They whome the Lorde refuseth to be his ministers, may not be receiued into the ministry: for the ministry being the Lords harvest,

we may admit none to labour therein, but onely such, as he hath giuen liking of, by the rules of his worde: The Lorde refuseth to be his ministers, all those that cannot teach: Hosea 4.6. Therefore such as are not able to teache, may not be receiued, and consequently none may be receiued, but those that be able to teach, &c.

5 He that may be admitted into the ministry, must be able to deuide the word of God aright, 1. Tim. 2.15. Onely he that is able to teach and conuince the gainesayers, can deuide the worde of God aright: Therefore none may be admitted into the ministry, but he that is able to teach, &c.

6 He that may bee admitted into the ministry, must haue a treasury, furnished with olde thinges and newe, and must be able to bring it forth as occasion shal serue: Matth. 13. 52. Onely hee that is able to teache, &c. is such a one: Therefore onely he may be admitted, &c.

7 He that can espy the enemy, and giue warning aforehand how to resist him, may be receiued into the ministry, Ezek. 33. 7. None can espy the enemy, and giue warning aforehand howe to resist him, but he that is able to teach: &c. Therefore none may be admitted into the ministry, but he that is able to teach, &c.

8 He that leadeth himselfe, and his people into hel, may not be admitted into the ministry: He that is not able to teache and conuince the gainesayer, leadeth himselfe and his people into hell. Matth. 15. 14. Therefore he that is not able to teache, &c. may not be admitted into the ministry.

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9 Hee that preacheth not, but holdeth his peace, murdereth.

August. lib de
past.

10 Hee that preacheth not, is not sent, and so he begetteth no fayth in man.

Gregor. 1. epist.

33

11 In that S. Paule requireth that a byshop should be wise, he barreth those, that vnder the name of simplicitie, excuse the follye of ministers.

Ierome ad Oe-
cumenium.

12 We condemne all vnmeet ministers, not endued with gifts necessary for a shepherd that should feed his flocke.

Confes. Helact,

Therefore, if a minister must teache vnto his people all that Christe hath commaunded; if none may be made ministers, but conditionally, if they be qualified with gifts meete for the same; if vnpreaching ministers cannot be made without the manifest breach of the commaundement of God; if they may not bee made ministers, whom the Lord refuseth to haue; if every minister must haue a treasure well furnished, and be able to bring forth of it when need requireth; if every minister must haue skill to see the enemy, and to giue warning aforeshand how to resist him; if vnlarned ministers draw their people to hell after them; if he that preacheth not, be a murtherer; if he be not sent, & so doe no good: if he be barred from the ministry: lastly, if he be condemned, as not to be in such a place: then must it needes followe, that none may be receiued into the ministry, but such as be able to teach the truth, and to conuince the gainfayer.

Many are the arguments that be alleaged to this purpose, and many more may be alleaged,
(for

(for the whole course of the scriptures tende therevnto) the testimony of all sorts of writers, is very plentiful for this purpose: yea of the very Canon law, (as the authour of the *Abstralle* hath learnedly prooued) and yet doe not our prelates rest in the same, but haue sett themselves (though in a silly maner) against it, in this sort that followeth.

1 *Obiection* There must bee reading in the Church, therefore a reading ministry, *Ubi* gift page 252.

Answer By that reason we must haue an officer for euery particular action, for there must be breaking of bread in the Church, and pouring of water; but it followeth not, that therefore there must bee one, whose office must bee onely to breake bread, or to powre water.

2 *Obiection* It is better to haue readers then none, for preachers cannot be had for euery congregation.

Answer It is not better, for if they had none, they would seek for him that they should haue; whereas now, they that haue a reader onely, thinke themselves in case good enough: but if there be such want of preachers, why are so many of the most diligent and able ones turned out.

3 *Obiection* It is impossible to haue preachers euery where, and suche as can be had, must bee taken.

Answer Sometimes you say all is well: and is it now impossible that our state shoulde obey the Lordes ordinance; this is the greatest disgrace to it that can be: and yet it followeth not,
for

for no necessitie may warrant vs, to violate the decrees of the highest.

4 *Obiection* It were vncharitablenes to turne them out that be bare readers, for so they, their wiues and children might beg.

Answer This is to sell mens souls for morsels of bread: shall we rather feare the begging of 3. or 4. then the damnation of 1000. but they may bee otherwayes prouided for; they neede not beg, many of them may returne to their occupations againe.

So that al these obiections notwithstanding, the conclusion remaineth sure, which is ground-
ed vpon so many certaine and vnmoueable foundations.

The Church ought not to be gouerned by Commissaries, and officialls, and Chauncellors.

The 2. proposition is thus proued.

1. They which are no Elders of the Church, haue nothing to do in the gouernement of the same, 1. Tim 5. 17. These chauncellors, commissaries & officialls, are no Elders in the Church; whether we expound Elder for a minister, and him also, that is assistant vnto the minister in ouerseeing the Churchie, or for a minister onely as they do: for none of them be ministers, and if they be, they doe not rule in this respect, that they are ministers: Therefore the Churchie ought not to be gouerned by them.

2. They that must gouerne the Churchie of God, must haue a warraunt for their so doing, from Iesus Christ the head of the Church: But Chauncellors, &c. haue no warraunt so to doe, from Iesus Christe the heade of the Church: Therefore the Church ought not to be gouerned

ned by them.

3 Those whose names offices and practize, be deriued from Antichrist, may haue nothing to do in the gouernement of the Church: for who will suffer his wife to be gouerned by the Master of a brothelhouse: But the names, offices, and practize of Chauncellors, officialls and commissaries be such, which is playne by this, that they haue their grounde in that filthy dunghill the cannon law: Therefore they may haue nothing to do in the gouernement of the Church.

4 They that being iuniours, doe proudly tyrannize ouer their superiours, ought not to rule the Church of God, for it is meet it should be ruled by modest, humble and orderly men. But such are they (for being inferiours to the ministers of the word, as our aduersaries doe confesse, and is plaine also by the cannon lawe they crow ouer the as if they wer their slaues) and if they doe not so, they can doe nothing: Therefore they ought not to rule the Church of God.

5 They that liue by the faultes of men, are not fit to rule the Church of God: for they will rather increase offences (that their gayne may increase) then orderly lessen them, as experience (also) prooueth: But suche are all Chauncellors, commissaries and officialls: Therefore they ought not to rule the Church of God.

Therefore, if chauncellors, commissaries & officialls be no Elders of the Church; if they haue no warraunt from Iesus Christe, the head of the Church; if their names, offices and practize

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size, be deriued from Antichrist; if their office compel them (being inferiours) to tyrannize ouer their superiours; if they liue onely by the faults and offences of men: then it must needs followe, that the Church of God ought not to be gouerned by them.

CHAP. 7.

E Very officer of the Church must be ordayned by the laying on of the handes of the Eldershipp, T.C. 1 booke, 1. part page 174. Discip. Ecclesiast. fol. 53.

They say it ought to be done by the bishopp alone, *Whitgift* page 196. their dayly practise doth likewise shew it.

The former is prooued, and the latter disprooued by these reasons following.

1 As Church officers were ordayned in the Apostles time, so must they be continually, for they did lay the plot, according wherevnto the Church must be built vnto the ende: but they were ordayned in the Apostles time by the laying on of the hands of the Eldership, *Act. 6. 6. & 13. 3.* Therefore the Church officers must be ordayned by laying on of the handes of the Eldership.

2 Church officers must bee ordayned by them that haue warrant from the worde, to assure the parties ordayned, that they are called of God: Onely the Eldership hath suche a warrant, *1. Tim. 4. 14.* Therefore they ought to bee ordayned by the Eldership.

3 Many of the sentences alleadged before, out of Councells, Emperors, lawes, histories, & sound writers both olde and newe, for election

not to be by one, but by diuers; speake also of ordination, and so are forcible to this purpose.

Theodoret
booke 5. cap. 23

4 Euagrius came to the office of a bishopp vnlawfully, because onely Paulinus ordayned him, contrary to the tenure of many Cannons, which prouide, that they should not be ordayned, but by all the bishops of the prouince, or (at the least) by three.

4. Concil. Car-
thag. cap. 23.

5 When a bishop is to be ordayned, &c. one bishop shal pronounce the blessing, and the rest of the bishops with the Elders present, shall all lay on their hands.

Cyprian lib. 1
Epist. 4.

6 When a bishop was to be ordayned, the bishops adioyning did ordayne him.

The Conclusion

Therefore if Church officers were ordained in the Apostles time, not by one, but by the Eldership, consisting of many; if they be to ordayne, that haue warrant out of the worde, to assure the parties ordayned, that they are called of God; if ordination by one bishop be vnlawfull and contrary to many canons of Councils; if the bishops and Elders were to laye on their hands: lastly, if the bishops adioyning were to ordayne; then must it needes followe, that Church officers are not to be ordained by one man, but by the laying on of the handes of the Eldership.

But they fight hard against this, because it striketh at a maine pillar of their kingdome, their chiefe grounds be these.

1 *Obiect* on Paule and Barnabas ordayned Elders, where is no mention of any Eldership.

Answer They are said to ordaine, because they being the chiefe procured it; so is Ioshua,

7.3. saide to circumsise, which was the Leuites office, so say we, the Queene hath made a lawe, and yet not she alone maketh any.

2 *Obiection* Though it were so then, yet is it not so required now, no more then the communie in the Apostles time.

Answer There was no more communie *Community* then (for they that thinke otherwise, are in that point Anabaptists) then is to be required now, so that instance maketh for vs.

3 *Obiection* Examples are no general rules to be followed.

Answer Examples not contrarying any rule, or reason of the Scripture, be to be followed, as if they were commaundementes, so that notwithstanding any thing alledged to the contrary, it remaineth vpon the former groundes most stedfast, that it belongeth to the Eldership to ordaine those Church officers that are to be employed in the publike seruice of God.

CHAP. 8.

THe ordaining of Church officers must be done with humble prayer of the Eldership, and the congregation, Discipl. Ecclesiast. fol 50.

Their vnreuerent beginning & proceeding therewith in a corner, is contrary to this: which is condemned by the prooofe of our assertion by these reasons.

1 We are to behaue our selues in these actions, as they by whom we haue direction to doe them, haue set vs an example. But the Apostles and Elders, when they ordayne d Church officers, did alwayes commend the action to God by

by prayer, together with those congregations; ouer which they placed them, Act. 6. 6. & 14. 23. Therefore the ordeyning of Church officers must be done by humble prayer of the Eldership, and congregation.

2 The greater the action is that is in hand, the more carefull must they be that haue it in hand, to humble themselves by prayer, for the Lords assistance therein: But the ordeyning of Church officers, is an action of most weightie importance: Therefore they that haue it in hand (which be the Eldership to ordayne him, & congregation to receiue him) ought to humble themselves in earnest prayer before hand.

3 They that shall haue part in the comfort or discomfort of the action, are to ioyne together in prayer vnto God for the better euent, and against the worse: But the Eldership and people, shall both haue part in the euent of the action: Therefore they are to ioyne together in humble prayer before hand, &c.

CHAP. 9.

C Church officers must be ordayned by laying on of hands; in this they agree with vs, concerning the ceremonie it selfe, albeit neyther in the parties by whome, nor on whome it must be conferred. The profit of this ceremonie appeareth in the reasons following.

1 That which stirreth vp euerye partie, to pray with more seruencie, is profitable to be vsed: But such is this ceremonie, for it affecteth the ordeyners, when they seele him for whom they pray; and the ordeyned when he seeleth
a cal.

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a calling and charge from God(as it were) sensible comming vpon him, and the congregation, when they see him seperated from the rest, by whome they shall reape muche comfort or grieffe: Therefore the vse of it is very profitable.

2 That which helpeth forward the party ordained in his care, to walke with a good conscience in his calling, is profitable to be vsed: Such is the imposition of hands, for both it declareth vnto him, that he is separated of God for that purpose, & also giueth him hope, that his hand who allotted him therevnto, will alwayes assist him in the course of that calling: Therefore it is of a profitable vse.

3 That which worketh a more acknowledgment of Gods ordinance in the heartes of the people, is profitable to be vsed: Such is the laying on of handes, for it declareth vnto them, that the Lorde hath placed him in that calling ouer them: Therefore it is profitable to bee vsed.

Therefore seeing the ceremonie of laying on handes is forcible, to increase the seruencie of euery partie, when they pray; seeing it affiureth the calling to the partie ordayned, and giueth him an argument of good hope, for the blessing of God vppon him in the course of the same; and seeing it procureth a more perswasion in the people, that he is allotted vnto them from the Lord himselfe; it is euident that it is not a vaine and idle ceremonie (as manie do imagine) but of good and profitable vse, in all ordinations.

The conclusion

CHAP. 10.

THe Lord hath ordayned that there should be one byshop or pastor (at the least) president ouer euery congregation, who are of equall authoritie in their seuerall charges, & in the generall gouernement of the Church, T.C. 1. booke, page 21. & 2. booke, 1. part, page 315.

They maintaine contrary vnto this, these two.

1 That one may haue two or mo charges, and be absent from them, as their dispensations and practize do proue.

2 That one minister may haue a soueraignie and Lordshipp ouer his fellowe ministers, which both being disprooued, the former assertion will remaine still sure.

Reasons against
the 1. proposition.

1 One man may not haue mo charges then he is able in any measure to discharge: No man is able in anye measure, to discharge the dutie that is belonging vnto mo flocks then one, seeing he cannot preach vnto them, both in season and out of season: Therefore no man may haue mo charges then one.

2 That which maketh an open entrance to the enemye to spoile, cannot be lawfull: for one to haue mo charges then one, maketh open entrance for the enemye to spoyle, for the wolffe watcheth to deuoure, whilest the shepheard is absent: Therefore no man may haue mo charges then one.

3 That whiche hath neither precepte, nor president for it, eyther in Gods worde, or anye approoued writer, but onely from Antichriste,

is vnlawfull: But such is the hauing of mo charges then one: Therefore it is vnlawfull.

4 That which declareth a minister to bee more desirous of the fleecce, then to profite the flocke, that same is vnlawfull: But such is the hauing of mo charges then one, for were it not for the gaine, they would thinke one a burden as heauie as they could beare: Therefore it is vnlawfull.

5 All the reasons that bee alleadged in the third chapter, against nonresidence, are forcible to this purpose, for if he may not be nonresident, he may not haue mo charges, vnlesse he be willing to be quartered, that euery charge may haue a piece of him.

He reckoneth them among theeues, & their action to be theeuery, condemned by that commandement.

Hooper vpon
8. command.

Therefore, if one man cannot in any tollerable measure discharge mo charges then one; if to haue mo maketh an open entrance to the ennemie to spoyle; if it haue neyther precept, nor president for it, but onely in the kingdome of Antichrist; if it declare the practize to be more desirous of the fleecce, then to feede the flocke; if all the reasons that condemne nonresidence be against it; lastly if it be playng theeuery: then must it needes followe, that one may not haue two, or mo charges.

The conclusion

Their obiections (such as they be) are set downe in the 3. chapter, and the answers vnto them.

The second proposition that they hold is thus.

One minister may haue a soueraigne authoritie

The second proposition that they holde, and reasons against it.

ritie, and Lordshipp ouer his fellowe ministers which is thus disprooued.

1 They that haue their commission indifferently giuen them, without difference betweene one and another, are of equall authoritie, and may not be one ouer another: But such is the commission of all Gods ministers indifferently, as appeareth, Matth. 28. 19. 20. Therefore they are of equall authoritie, and may not haue any dominion one ouer another.

2 That which Christe hath directly forbidden, that may not in any case be allowed but is euer vnlawfull: But Christe hath directly forbidden, that one minister should haue dominion ouer another. Matth. 20. 25. Luk. 22. 25. Therefore one minister may not haue superiority or dominion ouer another.

3 They that may not bee Lordes ouer the people of God, may much lesse be Lordes ouer the ministers, for the ministers be (in respect of the ministry) aboue the people: But a minister may not be Lordly ouer Gods people (as is testified by him on whome they woulde father the greatest lordlines) 1. Pet. 5. 3. Therefore one minister may not be Lord, or haue superiority ouer another.

4 It is ordayned, & is equall and right, that euery mans cause be heard, where the fault was committed: and it is meete to handle the matter there, where they may haue both the accusers, and witnesss of the fault; which sheweth that euery minister had authoritie ouer his own flocke, and no other to meddle.

5 Bishoppes, whersoever they be in all the world,

Cyprian lib. 1.
Epist. 3.

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world, are equall to our bishops, or parishes ministers and preachers; of none it can be sayde one is Lorde, another is seruant: whatsoever belongeth to the Church, belongeth equally to all, sauing that some are of better gistes then others, howbeit such gifts cause no inequalitie or Lordship in the Church.

Luther aduersus papam a Satana fundat.

6 In the Apostolike Church, the ministers of the word, were none aboue another, & were subiect to no head or president, &c.

Muscul. loc. rom de ministr. verbi

7 The honor of a bishop, being taken from the rest of the ministers, and given to one, was the first step to papacie.

The same vpon 2. Thes. 2.

8 Christ did most seuerely forbid vnto the Apostles and their successors, primacie and dominion.

Confess. Heluet. cap. 17.

9 Equall power and function is given to all ministers of the Church, and that from the beginning, no one preferred himselfe before another, sauing onely that for order, some one did call them together, propounded the matters that were to be consulted off, and gathered the voyces.

The same cap. 12.

Therefore, if all ministers haue their commission indifferently giuen vnto them; if Christe haue forbidden, that one minister should haue dominion ouer another; if no minister may exercise dominion ouer Gods people; if authoritie to handle controuersies, belonged to euery seuerall congregation; if a bishop and parish minister be all one; if in the Apostles time, no minister was aboue another; if the superiority of one aboue another, was the first step to the papacie; lastly, if they haue equall power

The conclusion

and

1 If a bishop and minister be all one, then must there be a bishop in every congregation, for every man will confesse that every congregation ought to haue a minister: But a bishop and a minister is all one, as appeareth by this that S. Paule describeth not one quality for the bishop, but it is also the qualitie of every good minister; and also in that hee describeth no other minister but the bishop: Therefore there ought to be a bishop in every congregation.

2 S. Pauls bishopps and his deacons, were appoynted to one place, as appeareth both in the description of them, and the practise of the Apostles: But the deacons were in every congregation, which appeareth Phil. 1. 1. Actes. 6. 3. that office being needfull every where; and in that it continued so, longer then the office of bishopps, Athanasius Apol. 2. Jerome *Contra Luciferianos*. &c. Therefore there ought to be a bishop in every congregation.

3 That which Paule enjoyned to Titus, is also to be practized alwaies in the like case: But he commanded him to ordaine Elders in every citie, Tit. 1. 5. which are expounded in the next verse to be bishopps: Therefore there must be a bishop in every congregation.

4 Every Church should haue her Communion table, and every Church her bishop.

5 Where there was found any worthy to be a bishop, there a bishop was appointed, and where there was not to furnish both bishop and preaching elder (he meaneth the doctor) there the Apostles made a bishop, and left the elder.

6 If a bishop run into a slander, and manye bishopps

Ignatius ad Philadelp.

Epiphani lib. 3. tom. 1. heret. 75.

2 Concil. Carthag. tom. 1. cap. 10.

bishops cannot suddenly be gathered; his cause shalbe heard of twelue bishops, &c.

g. Concl. tom. 1
cap. 8.

7 If an elder be accus'd, he may call fixe bishops from the places hard by.

a Euseb. lib. 5.
cap. 16.

8 Stories make mention of bishops of little townes, as ^a Sobcus bish. of the village Cuman;

b Theodoret.
lib. 5. cap. 4.

^b Mares, bishop of a small towne called Solichæ;

c Socrat. 4. 26.

^c Gregory bishop of a smal citie, called Nazianzum: ^d The bishop of a Castle.

d Quest. 16.
dist. 50.

Ierome ad Eua-
grium.

9 A minister, that is to say, a bishop, and (a little after) the Apostle doth plainly teach, that a minister and a bishop is all one, and (vpon Titus) a bishop and a minister are the same: and (as *Olearum*) with the ancient fathers, bishops and Elders were all one.

Acts and Mo-
niments. fol.
116.

10 D. Barnes (in his sixt article) sayth, I will neuer beleue, neyther can I euer beleue, that one man may by the law of God, be a bishop of two or three cities, yea of a whole countrie, for that it is contrary to the doctrim of S. Paul, who writing to Titus, commandeth that he shoulde ordayne a bishop in euery towne.

Hooper vpon
8. command.
page 90.

11 It is pitie to see howe farre the office of a bishop is degenerated from the originall in the Scripture; it was not so in the beginning, when bishops were at the best, as the Epistle to Titus testifieth, that wilkeith him, to ordaine in euery citie, &c. They know the primitive Church had no such bishops as we haue, vntill the time of Siluester the first.

The Conclusion

Therefore, if a bishop and a minister be all one; if bishops were to be where Deacons are, who were in euery congregation; if Pauls enioyned Titus to ordayne bishops in euery city, and

and if every church had her bishop a long time after the Apostles, as appeareth by the testimonies of Councils, Histories and learned writers, both olde and newe: then must it needes follow, that there ought to be a bishop in every congregation.

CHAP. II.

FOr the further reuealing of the trueth, God hath ordayned, that there should be in the Church Doctors, whose office is to be employed in teaching of doctrine, and is an office different from that of the Pastour.

The latter part of this proposition, is the thing which especially they doe deny, which is thus prooued to be true.

1 Those whiche the Apostle (in speaking of distinct officers) doe distinguish one from another, are seuerall & distinct one from another: But the Apostle distinguisheth the Pastoure and teacher, one from another, Rom 12.7.8. and Ephes. 4. 11. euen as hee distinguisheth man and woman, Gal. 3. 28. See the Greek of them both: Therefore the office of pastour and Doctor, are distinct one from another.

2 As are the gifts that adorne offices, so are the officers themselves, for the execution of the office, consisteth in the employing of the gift: But the gifts of the pastour and Doctor are diuers, as appeareth 1. Cor. 12.8. and by experience, for some hath an excellent gift in doctrine, and not in application, and others excel in application and exhortation, that are verye meane, in deliuering of doctrine: Therefore the

the office of a pastor & teacher, are distinct one from another.

3 Those that are to take a diuers course in teaching are diuers, and different in their functions, for els why should they be enjoyned to take a diuers course: But the pastor is to take one course, & the Doctor another, for the one is to direct himselfe principally to exhort, and the other to attend vpon doctrine: Rom. 12. 7. 8. Therefore the office of pastour and Doctor, be distinct offices the one from the other.

4 The Ecclesiastical stories (especially speaking of the Church of Alexandria) doe vially make a difference betwixt the bishopp and the Doctor.

5 Cathedrall Churches haue yet som few thereof left in them, who (besides the bishopp) haue also one that readeth a Lecture in dinnie,

6 If the distinguishing of them, make more for the buylding of the Church, then the vni-ting of them; then are they to be distinguished, and not made all one: But the former is true, as appereth by this, that hardly is a people brought to a sounde knowledge of godlines, by him that instructeth in doctrine continually, & as hardly are wee stirred vp to a zealous care of our duetie, though we be exhorted continually; which both shoulde bee with lesse continuance, if one man were to performe all: Therefore they are to be esteemed distinct offices, & not parts of one office, which one is to perform.

The conclusion

Therefore, if the Apostle Paul distinguisheth them one from another; if God do vially be-
be-

bestow doctrine and exhortation vpon severall persons, wherein eche is found to excell, and to be no bodie in the other; if the pastor be commanded to take one course in teaching, and the Doctor another; if Ecclesiasticall stories doe visually distinguish them; if Cathedrall Churches haue yet some steps left of the distinction; if to distinguish them, maketh more to the building of the Church, then to vnite them: then must it needs follow, that the office of pastour, and Doctour be distinct, and different the one from the other.

C H A P. II.

E Very congregation ought to haue Elders to see into the maners of the people, and to be assistaunt vnto the ministers, in the gouernment Ecclesiasticall. T.C. book 1. pag. 174. Disc. fol. 110. which they denie. *Whitgift* p. 637. & their practize in keeping them out of the Church: but it is prooued to be true, by these reasons following.

1 That which the Apostles established in euery congregation, ought still to continue, seeing the Church must bee ruled by the same lawes that it was ruled by then, and needeth as great furtherance now, as it did then: But the Apostles established Elders in euery congregation, Act 14. 23. which cannot be vnderstood of preaching Elders onely; considering that the scarcitie of them was such, as Paule was constrained to sende Timothee and Titus to great cities, which he could hardly spare, as he often testifieth: Therefore there ought to be such Elders, as are onely to assiste in gouernment in euery

*Dr. Willet says 1595
that the word of
gouerning onely
is not of the same
kind as the word
of teaching. & that
the word of teaching
is of the same kind
as the word of
gouerning. & that
the word of teaching
is of the same kind
as the word of
gouerning.*

euery congregation.

2 Those which God hath ordayned to help forward the building of the Church, ought to be in euery congregation, vnlesse it may appeare that some congregation needeth not so much helpe as Christe hath appoynted: But Christ hath ordayned Elders in the Church, for the helping forward of the building of the Church. 1. Cor. 12. 28. Therefore suche Elders ought to be in euery congregation.

3 That which being wanting, the bodie can not be entire, that same must be in euery congregation: But the Elders cannot be wanting, and the Church be an entire bodie, Rom. 12. 4. which euery congregation should be, Rom. 12. 4. Therefore there ought to be such Elders in euery congregation.

4 If the word of God doe describe such Elders in the Church, then ought they to be in euery congregation, which is cleare by this, that euery congregation hath need of them, as well as any: and that euery congregation must haue all the other officers of the Church: and that euery congregation is of equall dignitie in the bodie of Christ: But the worde of God describeth vnto vs such Elders. 1. Tim. 5. 17. Therefore they ought to be in euery congregation.

Ignat. ad Trall.

5 There is no Church that can stand without hir Eldership or counsell.

Tertul. de Bap.

6 It be longeth onely to the bishoppe to baptize, and the Elder and Deacon may not do it, but vpon the bishops licence.

Jerome contra Lucif.

7 Neither Elder nor deacon haue right, but vpon the bishops commandement, (so much as)

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to baptize.

8 Elders fell away thorow the ambition of Ambros. vpon
the teachers. 1 Tim. 5.

9 Valerius the bishopp did contrary to the custome of the Apostolicall Churches, in ap- Possidonius in
pointing Augustine to preache, being but an vita Augustini
Elder. *1. 1. p. 204. et 2. 1. p. 205.*

10 After that Arrius was convicted of her- Socrat. libr. 5.
resie, it was decreed that elders should no more cap. 22.
preach.

11 The number of the Elders of euery Bucer de regno
Church, ought to be encreased, according to Christi book 1.
the multitude of the people.

12 Speaking of the Elders that were to as- P. Martyr vpon
sist the minister, he lamenteth that it is so fal- Rom. 12.
len out of the church, that the name doth scarce
remaine.

13 Certain of the people were ioyned with The same vpon
the pastor, in the government of the Church, 1. Cor. 12.
because the pastor was not able to doe all him- *Gardian. Salomon*
selfe.

14 There were elders that did assist the mi- Calvin Institut.
nister, in the government of the Church &c. lib. 4. cap. 3.
sect. 2.

15 *Whitgift* confesseth, that in the primi-
tue Church, they had in euery Church certain
Seniors, pag. 638. Let it then appeare out of the
word, to satisfie the conscience how it may be
left out.

16 If the platforme set downe to Timothee
and Titus be for all Churches, then must El-
ders be in all; for these Elders are there de-
scribed: But it is a platforme for all Churches,
and that to the ende of the world, 1. Tim. 5. 14.
Therefore they ought to be in euery congrega-
tion.

gation.

17 That which is contained in euery ministers commission to teache & practize, must be in euery congregation: but the ordination & practize of that office, is in euery ministers commission, Matth. 28. 20. or els they or dayned Elders without warrant from Christ, which none dare affirme: Therefore there must be Elders in euery congregation.

18 Wherefoeuer a bishoppe must be, there must also the Elders bee, whiche appeareth by this, that where the one is described, there is the other also: But a bishoppe must be in euery congregation, as I haue prooued sufficiently in the 10. Chap. Therefore there ought to be elders in euery congregation.

19 If the Apostles laboured for vniformitie in the least things, and established in all Churches one order, then must there be Elders in euery congregation, for they were in some, as all men do confesse: But the former is true, as not onely the view of their practize declareth, but also the Apostles expresse words; Thus I teach in all Churches: Therefore the latter is true also, that in euery congregation there must be such Elders.

The Conclusion

Therefore, if the Apostles established Elders in euery congregation; if Christe hath esteemed their helpe needfull to further the buylding of his Church; if without them a congregation cannot be entire; if the worde of God say that they ought to be in the Church; if it was continued so long after the Apostles times and be approoued by the testimonie of manie
very

very learned, both olde and newe writers, and confessed by the greatest adueriary vnto them; if they be within the compasse of euery ministers commission; if they are to be, wherefoeuer a bishop must be; if the Apostles established vniformitie, euen in the meanest things; then must it needs followe, that there ought to be such Elders in euery congregation, as are to assiste the minister in the gouernement of the same.

They confesse it was so in the Apostles time, but seeme to say somewhat that it cannot be vnder a christian magistrate thus:

1 *Obiection* God hath giuen the soueraigne authoritie ouer his Church to the Christian magistrate, which these Elders would abridge.

Answer No more then the eldership abridged the soueraignie of Dauid ouer Israell, for his gouernment is temporall, and theirs spirituell.

2 *Obiection* Gualter vpon the 1. Cor. 5. denieth it to be needfull vnder a christian magistrate.

Answer Gualter denieth excommunication vnder a christian magistrate, he is as partial in this argument as *VVbitist*.

3 *Obiection* The prince hath the authority that the Elders had.

Answer That is no truer, then to saye the prince hath authoritie to preach the word, &c. for these be thinges, that his high authoritie must see done, but he may doe none of them himselfe.

But there be many reasons which may be alleadged, to prooue that they are (at the least) as necessary vnder a Christian magistrate in these

Reasons proouing Elders as necessary vnder a christian magistrate, as in the Apostles time.

these dayes, as they were in the time of the Apostles, as namely these:

1 The lesse able that ministers are to direct their people in the wayes of godlines, the more neede they haue of the assistance that God hath allowed them in his word: But ministers are now lesse able (especially vnder Christian magistrats, when men are ouertaken with ease and peace, which quench good things) the they were in the time of the Apostles: Therefore there is as great (if not greater) need of Elders now, then was in the time of the Apostles.

2 If christian magistrats be to maintayne the order that Christ hath set down for the gouernement of his Church, then must there be Elders in it vnder a Christian magistrate, for Elders are approoued of Christ, 1. Cor. 12. 8. But Christian magistrats are to maintaine the order that Christe hath set downe for the ruling of his Church, 1. sai. 49. 23. Therefore there must be Elders in the Church, vnder a christian magistrate.

3 If the rule of Christe cannot be perpetually obserued, tell the Church, vlesse there be Elders; then must there be such vnder a christian magistrare: But the former is true, for by the Church is there ment the Senate of ministers and Elders, as shall be prooued in the chapter of Excommunication: Therefore there must be Elders vnder a Christian magistrate.

4 If the whole gouernement of the Church described in the Epistles to Timothy & Titus, be to bee obserued vntill the ende, then must there bee Elders vnder Christian magistrates,

for

*as possibly
peculiarly, or
only for calling
out of a congregation
men, but as having
power to
excommunicate
from the Church.*

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for they are containd in those Epistles: But the former is true. 1. Tim. 6. 14. Therefore there must be Elders vnder a christian magistrate.

5 Where sinners are more outrageous, and the best most subiect to wax cold, there is greatest neede of all the helpes that God hath ordaind to punish sinne, and to cherish well doing: But so it is vnder a christian magistrate, & specially in the peace of the Church, as *Whist* confesseth, page 643. Therefore there is (at the least) as great neede of Elders (seeing they are helpers appointed of God) vnder a Christian magistrate, as at any other time.

Therefore if ministers be lesse able now, then in the Apostles time; if Christian magistrates must maintaine the order prescribed by Christ; if els the rule of Christ, (to the church) cannot be still obserued; if the whole gouernment described by S. Paule, must be kept for ever; lastly if there be, (at the least) as great neede of all the helpes that can be, as ever there was: then must it needs follow, that Elders are as necessary in the Church vnder a christian magistrate, as in the time of persecution.

The Conclusion

C H A P. 13.

T Here ought to be in euery congregation certaine Deacons, endued with those qualities, whiche the worde of God describeth; whose office is onely in receiuinge the liberallitie of the Saints, and distributing it vnto the needie, T. C. 1. booke, page 190. Discip. Eccles. fol. 119.

This assertion hath two branches, whiche

The 1. proposition, both

both are gaineſaide by our aduerſaries, the firſt whereof is this. The office of the Deacon, conſiſteth onely in receiuing and diſtributing vnto the poore, the liberallitie of the ſaints, which they denie, *Whitgift* page 181. The booke of ordering, &c. that maketh it a degree of the miniſtery: but the propoſition being proued true, maketh their opinion and practiſe appears falſe, which is thus :

1 That wherein Steuen and the reſt were employed, is the office of a Deacon: for the firſt institution of them by the Apoſtles, is in that example : But they were onely to attend vpon the prouiſion for the poore: *Act. 6. 4.* &c Therefore the office of the Deacon, is only to attend vpon the diſtributing vnto the poore, from the liberallitie of the ſaints.

2 That which the Apoſtle maketh an ordinary and diſtincte office from others in the Church, muſt be attended vpon by them that are in the ſame office, and not be mingled with any other: But the Apoſtle *Rom. 12. 8.* maketh diſtributing in ſimplicitie, ſuch an office as it is expounded by *M. Caluin, Beza, Bucer, Martyr.* &c. Therefore the Deacons office muſt be attended vpon, and conſequently, it conſiſteth onely in diſtributing, &c.

3 That which the Apoſtles founde themſelues inſufficient for, that can no man now diſcharge in any tollerable meaſure, for they were more adorned with giſts then any be now: But they found themſelues inſufficient for the miniſtery of the worde, and diſtributing vnto the poore alſo, *Act. 6. 3.* Therefore no man can in a-
ny

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my tollerable measure, discharge the office of a minister and Deacon also, & consequently, the Deacon is to attend vpon distributing onely.

4 If the ministeries of the worde be perfect, without the Deacon, then may he not meddle in the same, for how may one lawfully labor, in that wherein there is no need of him: But such is the ministry of the word, where the severall ministers thereof are named, Ephes. 4.11. wherein the Deacon is not contayned, as *Ubiq̃* gifts confesseth, page 308. & 309. Therefore the Deacon may not meddle with the ministry of the word, and consequently must be employed onely in distributing, &c.

5 If there bee no qualittie required in the perfect description of the deacon, which is proper to the ministry of the word, then is not he to meddle with the same: But the former is true, as appeareth, 1. Tim. 3. 8. Therefore the latter is true also, and consequently, he must attend onely vpon distributing, &c.

6 If it belong to the deacons office, to meddle with the ministry of the worde and Sacramentes, then is it greater, then that of the pastor, for that the doing of both, requireth greater gifts then the one: But it is not a greater, but inferiour office to the pastor, as appeareth by all those places wherein they are described, that the Deacon is described after the bishoppe. Therefore his office is not to meddle with both, and consequently he must attende vpon distributing, &c.

7 Deacons are ministers of tables, and not of holy things.

6. Concil. Constant. cap. 16.

8 In

h. Concil. vales.
Can. 4.

Chriſtoſt. vpon
Act. 6.

Bulling. decad 5
ſerm. 2.

Bucer de reg.
Chriſt. 14.

The ſame de
reg. &c. and vpon
Ephes. 4.

P. Mart. rom. 12.

Caluin Inſtit. lib.
4. cap. 3. ſect. 9.

Beza Conſel.
cap. 3. ſect. 23.

The concluſion

8 In the miniſters ſickneſſe, the Deacons ſhall read the Homilies of the Fathers.

9 The Deacons haue need of great wiſdom, although the preaching of the worde bee not comitted vnto them: & further, it is abſurd that they ſhould do both the office of preaching, & caring for the poore, conſidering that they be not able to do both thorowly.

10 Although (the goodes of the Church increaſing) there were beſides the Deacons, ſubdeacons, and Archdeacons, yet the Deacons remained ſtill in their charge for the poor, and were not as yet mingled with the biſhoppes or prieſtes, and with the order of them whiche taught.

11 The office of Deaconſhip, was religiously kept in the Church, vntill it was driven out by Antichriſt.

12 This office muſte of neceſſitie be reſtored as it is deſcribed. Act. 6. if England (for hee ſpeaketh it in the behalfe of our Church) will receive the Diſcipline of Chriſt.

13 Speaking of theſe Deacons, lamenteth that this order, is ſo fallen out of the Church that the name doth ſcarce remaine.

14 Deſcribing the Deacons of the Apoſtles time, ſayth, that we after their example, ought to haue the like.

15 The office of diſtributing the goodes of the church, is an ordinarie function in a church lawfully conſtituted; the which, ſect. 30. he calleth the Deaconſhip.

Therefore if Steuen and the reſt were imployed, onely in diſtributing the goodes of the Church;

Church; if the Apostle maketh the Deacons office, an ordinary & distinct office frō al others in the Church; if the Apostles were not sufficient for the ministry of the worde, and distributing; if the ministries of the worde be perfect without the deacon; if in the description of the Deacon, no qualitie bee required, that is proper to a minister of the word; if to deale in both would make the Deacon a greater officer then the pastor; if the Councels, auncient writers, and the sounde writers of latter times, do declare that the Deacons were to be wholly imployed in the distributing of the goods of the Church; then must it needs follow, that his office is not to meddle with anye part of the ministry of the worde and sacraments, but to attend onely vpon the distributing of the liberalitie of the Church, vnto them that stande in need thereof.

Their obiections herevnto, be these two that follow.

1 *Obiection* Phillip one of the seuen deacons did preache, Actes 8.8. therefore Deacons may preach the word.

Answer Phillip was a deacon of the church at Ierusalem, while they abode together, but now he was not any more so, but an Euangelist, as he is euer termed after, by vertue of which office he did preach.

2 *Obiection* Steuen, beeing a Deacon, preached, Act. 7.2.

Answer He preached not; for all that is there, was but his Apologie at the seat of iudgement, which euery man in the like case may doe, and

which many of the martyrs haue done.

So that the former proposition beeing true, vpon the groundes alleadged, notwithstanding these obiections, we are to proceede to the second, which is this.

The 1. proposition.

There ought to be such Deacons (as are described in the former proposition) in euery congregation, which is thus prooued.

1 That office which euerye congregation hath need of, ought to be in euery congregation: But euery congregation hath need of the Deacons office, whiche appeareth by this, that they haue poore to prouide for, (or els they must regarde the necessitie of others) and the liberallitie of others to distribute: Therefore Deacons ought to be in euery congregation.

2 That which is indefinitely appointed for the good of the Church, belongeth vnto euery congregation, as well as to any one: But suche is the appointment of the Deacons. 1. Tim. 3. 8. Therefore there must be deacons in euery congregation.

Ignatius Philadelph.

3 Euery Church ought to haue their office of Deaconship.

4 All the reasons (or the most of them) that are alleadged chap. 10. for a bishopp in euerye congregation, and chap. 12. for Elders in euery congregation; are forcible here vnto.

The Conclusion

Therefore, if there be the like neede of Deacons in one congregation, that is in another; if they be appointed indefinitely for the good of the Church; if euery Church must haue their office of Deaconship; and lastly, if there be like reasons to proue the belong to euery Church, that

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that be for bishoppes and Elders: then must it
needes follow, that there ought to be Deacons
in euery congregation.

CHAP. 14.

T Here ought to be in euery congrega-
tion, an eldership, consisting of a pastor
or pastors, doctor (if there be any) & el-
ders, whose authoritie Christ hath or-
dayned to be perpetual in his church,
to gouerne the same onely by the rules of Gods
word: T.C. 1. booke, page 175. Discip. Ecclesiast.
113. which containeth these 3. perticular propo-
sitions, defended by vs, and gainesaid by the xx.
and their adherents.

- 1 The Eldership ought to be in euery congregation.
- 2 The office of the Eldership is perpetuall.
- 3 The Church must be gouerned, onely by the rules
of Gods worde.

The first is denyed by them, *Whigist* page
617. and by their practize, in tying the govern-
ment of many Churches to the xx. sea, it is thus
prooued.

The prose of the
1. proposition.

1 Whatsoever Christe hath ordayned, as a
meanes, to keepe men in obedience to the gos-
pell, that same must be in euery congregation,
for particuler men are in particuler congrega-
tions: But Christ hath ordayned the Eldership
for that ende, as appeareth, *Math. 18. 15. &c.*
where *Chrysost.* expoundeth: Tell the Church:
that is sayth he, the gouernors of the Church:
Therefore the Eldership ought to be in euery
Church.

- 2 Where all sortes of Elders ought to bee,
there

there must be also the ioyning of their officers in one, for the good of that congregation over which they are placed: But all sorts of Elders ought to be in euery congregation, as is prooued in the 10. chap. for bishoppes, the 12. for Elders, &c. Therefore there must be an Eldership in euery congregation.

3 If no perticular congregation haue greater priuiledges giuen therevnto by the word of God then others haue, then must there eyther be no Eldership at all (which is false, in that Elders are prooued to be by the worde of God in the Church) or els it must be in euery congregation: But euery congregation is of like priuiledge, which appeareth by this, that it is a perfect bodie of it selfe: Therefore there must be an Eldership in euery congregation.

4 The same warrant that is in the worde of God, for to haue an Eldership in one place, is a warrant for it in all; for the word of God tyeth it, not to Churches in cities, but indefinitely to the church: But there is warraunt for it out of the worde to be some where, as appeareth by this, that the Apostles are sayd to establishe it, & make mention of it: Therefore it must be in euery congregation.

The conclusion

Therefore, if the Eldership be ordayned by Christ, as a meanes to keepe men in obedience vnto the Gospell; if all sorts of Elders must be in euery Church; if euery congregation be of equall priuiledges; lastly if there bee the lyke warraunt for it in euery Church, that is in any: then must it needs followe, that there ought to be an Eldership in euery congregation.

What doe

Whatsoever is objected against this, that hath any shewe in it, is answered in the 12. chap. of Elders.

The office of the Eldership is ordained by Christ to be perpetuall, and ordinarie for the government of his church, T.C. 1. book 177 denied by them, *Whitgift* 627. and by their practice in keeping it out: but the truth of it appeareth by these reasons that do follow.

The 1. proposition.

1 If the causes why Christe woulde haue an Eldership in his Church be perpetuall, then must also the thing it selfe be perpetuall: But the causes are perpetuall, which be to gouerne the Church by the rules of his worde, and that ecclesiastically: Therefore the Eldership is perpetuall.

See the answer to D. Bridges page 132.

2 If Christ be the author of the Eldership, & left it by the Apostles to bee established in the Church, then it is perpetuall; for his commission given to the Apostles, is to be obserued vnto the end of the world: But Christ is the author of it, as appereth both by his giuing of the gifts for the perticular members thereof, & the whole bodye of it; as also in that the Apostles did establish it in the Church, who went not fro their commission, 1. cor. 11. 12. Therefore the Eldership is perpetuall.

3 Whatsoever is the commaundement of God, once deliuered by him, is neuer repealed againe, and to be acknowledged of euery spirituall man; that same is to bee received by the Church of God to be perpetuall: But such is the government of the Church by pastors, doctors and Elders, and so of the whole Eldership,

as appeareth in that they are all mentioned in the writings of S. Paule, which are so esteemed: 1. cor. 14. 37. Therefore the gouernment of the Church by an Eldership is perpetuall.

4 That whose seuerall parts is perpetuall, & which hath perpetuall gifts giuen, for the furnishing thereof for euer; that same must needs be perpetuall: But the seuerall parts of the Eldership, as pastour, doctour and Elders, be perpetuall, as is proued in the 10. & 12. chap. Therefore the Eldership is perpetuall.

5 Whatsoever is grounded vpon the generall commaundements, and rules of the scriptures, that same is perpetuall: But the gouerning of the Church by the Eldership, is such, as hath partly bene proued in election and ordination, and execution of the seuerall Church offices, which is the greatest part of gouernment, and shall further appeare, in the censures of the Church hereafter: Therefore the gouernment of the Church by the Eldership, is perpetuall.

6 Whatsoever manner of gouernment hath sufficient power, and that from God, to begin, continue, and strengthen, both the gouernors of the Church in their callings, and the people in the course of obedience vnto Christe; that same gouernment is to be perpetual: But such is the gouernment by the Eldership, as appeareth by this, that the Apostles vied no other: Therefore the Eldership is to be perpetuall.

7 That gouernment which the 12. Apostles, and Paule, before they consulted together, did vniformly agree in, that same must needs be of
God,

God, and consequently perpetuall, vnlesse the repealing of it doe appeare: but suche is the gouernement by the Eldership, (for all the aduersaries therevnto, confesse that it was in the Apostles time:) Therefore it is perpetuall.

8 Whatsoever hath the same grounds, that the preaching of the word and ministration of the sacramentes haue, the same is perpetuall: But such is the gouernment of the Eldership, for it is grounded vpon the commaundements of Christ, and practice of the Apostles: Therefore it is perpetuall.

9 That which hath the like groundes to bee perpetuall, that the Apostles, prophets, and Euangelists, had to be for a time, the same is perpetuall: But suche is the gouernement of the Church by an Eldership, which appeareth by this, that they are therefore ceased, because their gifts of immediate calling, &c. be gone, and the gifts of these, ioyntly and seuerally doe remaine: Therefore it is perpetuall.

10 Whatsoever is the perpetuall and ordinary remedie to cure diseases of the Church, & strengthen the health of the same, that same is perpetuall: But suche is the gouernement by the eldership, as appeareth by the necessity, and profite of the seuerall offices thereof, and of this, that we are still to obserue in causes of extremities: *Tell the Church, Matth. 18. 17.* Therefore it is perpetuall.

11 That gouernement whiche was in the Church appoynted of God vnder the Law, and continued (in respect of the substance) by christ and his Apostles, and bettered (in respect of the accidents)

accidents by them, that same is perpetuall: nor such is the gouernment by the Eldership, as appeareth in the 12. reason of the 1. chap: Therefore it is perpetuall.

12 If there be any reason why this gouernment should be alterable (being once set in the Church by Christ) it is eyther in respect of the extraordinary offices ceased, or the addition of the magistrate: But not of the former, because the Church hath neuer had any neede of extraordinary giftes, but God hath giuen them, & so will hee euer: nor of the latter, for that the magistrates office is to defende the buylding of the Church by that order which Christe hath set downe, and not to alter any thing therein: Therefore it is perpetuall.

13 Eyther this gouernement is the best and perpetuall, or els there is none, and so Christe should be thought to haue left his Church without a gouernement, which is disprooued in the 7. & 8. reasons in the 1. chap. for this was once established by Christ, and so was no other: But some gouernment must needes be the best and perpetuall: Therefore this is perpetuall.

14 No man may iustly forbidd (speaking of the church gouernment) to returne to the old constitution of the church of God, and to receiue it before the custome of men.

15 Experience teacheth this order (speaking of the church gouernment) was not for on age, but necessary to all ages.

16 Though the common wealth change his gouernement, yet the church must keepe his still.

Confess. Heluet.
Tigur. Bern. Ge.
neua, Polonia,
Hungaria, Scot-
land, cap. 18.

Caluin Institut.
lib. 4. cap. 3.
se. 2. 8.

P. Martyr vpon
Rom. 1.

17 Lamenteth, that some were found among the that are esteemed forwardest, which would not haue the same discipline vsed now a dayes, that was in the Apostles times, obiecing the difference of times and men.

18 The Apostles haue written these lawes, (speaking of Discipline) not for a daye, or for the firste age, but to endure for all times to come; and therefore haue raised them with a most earnest obtestation: 1. Tim. 6. 14. that the se commandements should be kept vntill the day of the Lord.

Bucer de reg.
Christ. 15.

M. Whitaker a-
gainst Duran.

The Conclusion

Therefore, if the causes of offence or laying an Eldership, be perpetuall; if Christ be the author of it, and left it in the Church by the Apostles; if it be Gods commandement, not yet repealed; if the parts of it, and gifts for it be perpetuall; if it bee grounded vpon the generall commandements and rules of the scriptures; if it haue sufficient power from God, to begin, continue and confirme a church; if it was agreed vpon by the 12. Apostles, & Paule before they met together; if it haue the same grounds with the preaching of the worde; if it haue as good grounds to be perpetuall as the Apostles, &c. to be for a time; if it be the perpetuall remedie against all the diseases of the Church; if it was vnder the law, and enriched by Christ & his Apostles vnder the Gospell; if it be neyther alterable in respecte of the extraordinarie offices ceased, nor the magistrate added to the Church; if it be the onely gouernement, that challengeth authoritie from God; if no man may iustly forbid it; if it be necessarye for all

times; if the common wealth may change hir gouernment, but not the Church; if the difference of times and men be nothing against it; lastly, if the rules that the Apostles gaue for it, be confirmed with a charge, to bee kept vntill the coming of Christ: then must it needs follow, that the gouernment of the Church by an Eldership, ought to be perpetuall.

Obiections against the perpetuall of the Eldership, & answers to the same.

They obiecte that many incontinencies would follow vpon this gouernement, which are seuerally to be answered.

1 *Obiection* By this euery parrish shall follow their Seniors, and then there will be so many Elderships, so many diuers fashions, seeing one may not meddle with another.

Answer The gouernement desired is vniforme for euerye Church, and admitteth no change, no not in outward ceremonies, without a synode of the choyce men of seuerall Elderships.

2 *Obiection* If they being al mean men, chuse an Earle, he may not refuse, but be at their beck and commandement.

Answer No man that is chosen is compelled to an office against his will, but he that despiseth to consult with others in Gods matters, because they bee poore, reprocheth God that made them, Pro. 17. 5.

3 *Obiection* It ouerburdeneth the parrish, to prouide for the nourishment of so many church officers.

Answer It is not necessary that they should prouide for any moe of them, sauing those that are exercised in the ministry of the worde, vnlesse

vnlesse any of the rest may need the liberallity of the Church.

4 *Obiection* It bringeth in a newe popedome and tyrannie into the Church.

Answer It is blasphemie to tearme the gouernment of Christe so, because we refuse the tyranny of the pope, shall we therfore doe what we list, and not yeelde obedience to the scepter of Christ.

5 *Obiection* It is a kind of Donatisme to challenge such authoritie ouer princes.

Answer And it is flattery to suffer princes to doe what they liste; this is the obiection of Gualter, who is a professed enemy to discipline

6 *Obiection* It taketh away princes authoritie in causes Ecclesiasticall.

Answer No more then it did from Dauid in his time, nor so much as the Bb. do nowe, for the prince requireth but this, to see the church well ordered, which the Eldership aloweth and craueth.

7 *Obiection* It transformeth the state of the common wealth, into a meere popularitie, and will alter the gouernment thereof.

Answer It neither transformeth nor altereth any thing in it, for let it be shewed what damage would come by this discipline to any magistracie, from the princes throne, to the office of the headborow.

8 *Obiection* It wil breed contention and partiallity in iudgement.

Answer Where can be greater contention then the Bb. maintaine for their kingdome, or greater partiallitie then in them, to their kinsfolles

folkes, seruants, Sycophants, &c.

9 *Obiection* It wil be contemned, and so good order neglected.

Answer None euer deserued more contempt, then the *aa.* and their officers doe, for all their pompe: but God whose ordinaunce it is, will procure sufficient awe vnto it; marke how these obiections stand together, in the 4. it was tyrannie, and here it is too contemptible, these be contrary.

10 *Obiection* All alterations be dangerous.

Answer Neuer (where we change from the obedience of Antichriste, to the seruice of the liuing God) was it euer dangerous to amende things amisse, by that course which is described of God: if it were, let the perticular of it appear, this might wel haue bin Steuen Gardiners reason for popery, in the time of king H. the eight.

The 3. proposition.

The Church must be gouerned onely by the rules of Gods word, this is in effect, the proposition of the first chap. wherevnto all those reasons there allcaded may be referred; there is aduouched generally, the certayne grounds of the whole discipline, against the imagined libertie left to the Church: here is affirmed the perticular direction of the Church gouernement, by the authoritie of the Eldership, to proceed according to the rules of Gods reuealed will, and not by that cursed and monstrous cannon law, which is made manifest vnto vs by these reasons.

1 All gouernours are to execute their authoritie, by the same warrant from which they haue it: But the gouernours of the Church of God,

God, haue their warrant to be gouernours on-
ly from the word, 1. Cor. 12. 28. Therefore they
must gouerne the Church onely by the word.

2 The Church is to be gouerned by that
which the ministers may teach vnto the same,
for they are taught to the ende that they may
obey, and so be gouerned by the same: But the
ministers may teach nothing but the worde of
God, 1. Cor. 11. 23. Therefore the Church is to
be gouerned onely by the word of God.

3 That which maketh the Church obedi-
ent vnto Christ, must be the direction whereby
it is to be gouerned: Onely the worde of God
maketh the church obedient vnto christ: Ther-
fore it is to be gouerned by the rules of Gods
worde.

4 Euery kingdome or household, must be go-
uerned onely by the lawes of the king, or or-
ders of the houlholder: The Church is the
kingdome and house of God, and his worde is
the onely law that he hath giuen for the same:
Therefore it must bee gouerned onely by the
worde of God.

5 That which was ordayned to destroy the
Church of God, cannot be a good rule to go-
uerne the same by: But such is the cannon law,
for it was ordained to strengthen the kingdom
of Antichrist: *Abstract.* Therefore it cannot be
a good rule to direct the church by, and conse-
quently, it must be gouerned by the worde, for
no other rule is offered vnto vs, but the one of
these twaine.

6 That which was inuented by the dragon,
that persecuteth the woman and her childe,
that

that same cannot be good for the church, which is that woman: But such is the cannon law, for it was inuented by Antichriste, which is that dragon: Therefore it cannot bee good for the ruling of the church, and consequently, &c.

7 That which strengtheneth the power of darknes & ignorance, cannot be good to guide them, that must walke in light and knowledge: But the cannon lawe strengtheneth the power of darknes and ignorance, for it increaseth popery, as appeareth by this, that there is scarce an officer towards it, in these dayes of knowledge, but he is a papist: Therefore it cannot be good to guide the church of God.

8 That which destroyeth the church of God cannot be good to rule the same: But the cannon law destroyeth it, for it crosseth euery faithfull minister in the discharge of his durie, and euery good christian, walking in the wayes of godlines, and nippeth in the head euery good action, as experience teacheth vs: Therefore it cannot be a good rule to gouerne the church by.

9 That which hath bred moe trayterous papists in England, then the Seminaries at Rome and Rhemes, that same cannot be good to gouerne the church of God: But such is the cannon lawe, for it hath kept cut discipline, nourished ignorance, and fostered superstition & popery, in all estates of people, that neuer came at those Seminaries: Therefore it cannot be a good rule to gouerne the church of God by.

10 That which nourisheth the hope of Antichriste to returne hither againe, cannot bee good

OF DISCIPLINE.

good to direct in the gouernment of the church: But such is the cannon lawe, for it keepeth the cages for those vncleane byrds; as Archb. and L. as. seas, arches, cathedral churches, &c: therefore it cannot be a good rule for the direction of the Church.

11 That which all the Churches haue cast off, as vnfit for the gouernment of the Church, cannot be good for the same: But all the churches, that haue forsaken the pope (yea they that haue not receiued the discipline of Christ wholly) haue cast of the cannon lawe: Therefore it cannot be good for the same.

12 Yea, we our selues mislike it, as appereth by a statute made vnder Ed. 6.

Therefore, if gouernours are to rule by the same authoritie whereby they are gouernours; if the Church must be gouerned, by that which the ministers may teache; if the worde of God onely, make the Church obedient vnto Christ; if euery kingdome must be ruled by the lawes of their king; and if the cannon lawe be ordained to destroy the Church; if it was invented to persecute the church; if it strengthen the power of darkenesse and ignorance, if it kill the Church of God; if it breede moe traitorous papistes, then the Seminaries at Rome and Rhemes; if it nowrishe the hope of Antichrists returne: lastly if all the Churches that haue forsaken the pope, haue cast it of also; yea if we our selues do mislike it: then must it needs follow, that the Church ought to be gouerned, onely by that golden rule of Gods word, & not by that leaden lump of the cannon law.

CHAP.

CHAP. 15.

THe office of the Church government, is meere Ecclesiasticall, and therefore the gouernors of the church may not meddle, but onely in church-matters, as for example, vocation, and abeycation, deciding of controuerfies, in doctrine and manners, so far as appertayneth to conscience, and the church censures, T.C. booke 1. pag 106 Discipl. Eccle. 126. but they thinke that church-gouernours, may also meddle in ciuill causes: *Whitgiste* page 749: & their practize, that take vpon them to be Councillors of state, to iudge ciuilly, as punish with imprisonment, &c. But this is disprooued, and so the former prooued by these reasons.

1. That which our sauour Christ refused, because it belonged not vnto him, ruling & teaching the church, that same is not lawfull for any Ecclesiast. person to do: But christ refused to deuide the inheritance, Luke. 12. 14. onely because he came to buyld a spirituall kingdome, for otherwise he being God, had authoritye ouer all thinges: Therefore it is not lawfull for Ecclesiasticall persons to bee iudges of ciuill causes.

2. That which was forbidden the Apostles, is vnlawfull for euery Ecclesiasticall officer, for they were the chiefe vnder christ, and had (after a sort) all offices in themselves, vntil they could plant them in others: But such dominion was forbidden them, as the kinges of the nations, & other ciuill magistrates haue, Luk. 12. 18. which is, to rule ciuilly: Therefore they may not exercise

ercise any ciuill authority.

3 If necessary dueties are to be lefte, rather then our duties to the Church shoulde not be thorowly discharged, then may not a church officer deale in ciuill iurisdiction, which is lesse necessary vnto him: But the former is true, as appeareth by the words of Christ, to him that woulde haue buried his father, Luke. 6. 39. 60. Therefore they may not exercise any ciuil authority.

4 If he that hath an office must attend vpon it, then may he not meddle in another, for hee cannot attend them both at once: But the former is true, Rom. 12. 7. Therefore may no church officer, meddle with temporall iurisdiction.

5 As the Souldiour is in his warfare, so are church officers, in the ruling of Gods church: But the Soldior entangleth not himselfe in the things of this life, because they are of another nature to his warfare; which place Cyprian alleadgeth against a minister, that became an executour to his friendes will: Therefore church-officers may not meddle with ciuill offices, because they are of another nature, then his calling.

6 Those thinges that in themselves are of contrary qualitie, cannot concur in one subject: But the gouernments of the church and common wealth be such, not onely in this, that they are the next speciall members of one generall, but also, in that the one is spirituall, and the other temporall, the one respecteth the soule, and the other the bodie. Therefore they cannot bee in one man together, and consequently

O

quently, &c.

7 If the gouernment of the church, both in euery particular mans office, and in the generall Eldership, be a matter of great waight, & the ability of man, very small in euery good action, then may not a church-officer meddle in another calling, whereby he is made lesse able to discharge his dutie: But the former is true, as all men may see, that looke into the worde of God, what is required of such men, and knowe by the same worde, the manifolde infirmities & vntowardnes of man: Therefore the latter must needs be true also.

8 If the Apostles (who were the most able of all others) found themselues vnfit for two offices, which were both Ecclesiasticall; then is the best church-gouernour vnfit for two, which be of more difference one from another, as be the gouernment of the church and commonwelth: But the former is true, as appeareth, Actes 6. 2. Therefore the latter must needs be true also.

9 That which we iustly reprocue in the papists, must needs (if we do like) be founde more vnlawfull and intollerable in our selues: But we iustly reprocue the papists, for hauing in their hands both the swordes, that is, the Ecclesiasticall and ciuill iurisdiction: Therefore it is more intollerable, being found in any of vs.

10 If it be lawfull for an ecclesiasticall person, to exercise the office of the ciuill magistrate, then (on the contrary) it is lawfull for the ciuill magistrate, to exercise the offices of Ecclesiasticall persons, for there is as good reason for the one, as the other: But the latter is vnlawfull

lawfull; for who would like of any L. Mayor, to step into the pulpit and preach, &c. Therefore the first is vnlawfull also.

11 They may not intangle themselves with worldly offices, but attende vpon their Ecclesiasticall affaires.

Canon. Apost.
cap. 80.

12 None of the Clarkes or cleargie, shall receiue any charge of those whiche are vnder age, the cause of that decree, is there said to be, for that there were certain ministers, that were stuardes to noble men; and in the 7. cannon, that none of them shoulde receiue any secular honors.

Council. Calced.
cap. 3. & 7.

13 The *aa* shall onely attende vnto prayer, reading and preaching.

4. Council. Carth.
cap. 20.

14 He bringeth diuers reasons to prooue, that *aa* may neither vsurpe, nor take (being offered vnto them) any ciuill office.

Caluin Institut.
lib. 4. cap. 11.
sect. 9.

15 He sheweth how the offices are to be distinguished, and in what sort it is sayde, that the fathers delc in the things of this life, and howe the corporal punishments by the Apostles were perticular and extraordinary.

Berza conf. fl.
cap. 3. sect. 32.
& 42.

16 When both the offices meet in one man, the one hindereth the other, so that he that exerciseth the one, cannot minister the other.

P. Martyr. vpon
rom. 13.

17 There is no man so wise and holy, which is able to exercise both the ciuill, and Ecclesiasticall power, and therefore he that will exercise the one, must leaue the other.

Bucer vpon
Math. 5.

Therefore, if Christ refused to iudge in temporall causes, because it belonged not to his office; if ciuill dominion was forbidden the Apostles; if necessary duties are rather to be leste vndone

The Conclusion

vndone, then our diligence in the matters of the Church should be lessened; if hee that hath an office, must attende vpon it; if wee may not be intangled with any hinderance; if the ciuill & Ecclesiasticall functions, be of contrary natures; if euery office in the Church, be more then any one can perfectly discharge; if the Apostles found themselves vnfit for two offices of like nature; if we iustly reprocue the papists for their two swordes; if a magistrate may not preach; if they may not meddle with worldly offices, nor be tutors to Orphans, but attend only vnto the ministry of the word, &c; if they may neither vsurpe, nor take (being offered) any ciuill-office; if they be to be distinguished to seuerall persons, or els one hindereth the other; lastly, if none be able to execute both, then must it needs follow, that Ecclesiasticall officers may not beare ciuill offices: and consequently the office of the Church-gouernment, is meere ecclesiasticall.

Their obiections becometo be these.

Obiections for
ciuill offices in
ecclesiasticall
persons,

1 *Obiection* It countenanceth and maintaineth religion, to haue ciuill authoritie.

Answer It is (in deed) the papists reason for their two swordes, which M. Caluin confuteth Institut. booke 4. cap. 11. sect. 9.

2 *Obiection* It is good to punish the vice by corporall punishment, that Gods word may be the better obeyed.

Answer It is good to preach Gods word to men, that they may obey their prince for conscience sake; may the magistrate therefore preach? wee may not doe euery thing that is good

good, but onely that which is agreeable to our callings.

3 *Obiection* Eli and Samuel, were both priests and iudges.

Answer They were extraordinary (for God separated those two offices in Moses, and gaue the one vnto Aaron) and so was Eliahs killing of the false prophets, and Christes whipping of the buyers and sellers out of the Temple.

4 *Obiection* Peter killed Ananias, therefore xx. may haue prisons.

Answer It was by his worde onely, and not by anye ciuill punishment, if they can doe the like, Peters example will serue their turnes, if not, then must it be (with the former) extraordinarie.

CHAP. 16.

THe placing and displacing of Church-officers, appertaineth vnto the Eldership. This is prooued in the 7. chap. and their obiections are there answered for the first part, which is the placing: but the latter part is to be cleared by some mo reasons, because the xx. do displace the best ministers at their pleasure, which is prooued to be a most wicked action, by these reasons.

1 Those that are called vnto the ministry by the Lord from heauen, and outwardly by the meanes of men, so long as they are blameles in doctrine and conuersation, 1. Tim. 3. 10. cannot be displaced, without hainous wickednes against the manifest will of God: But suche are the ministers that the xx. do daily displace, as they confesse themselves, when (euen) in their sermons they iustifie their doctrine, in saying that they

differ

differ onely in outward rites; and as their greatest enemies will saye, when they are asked of such mens liues: Therefore they cannot be displaced without great wickednes.

2 Those that are carefull to discharge the durie of Gods ministers, both in teaching, and giuing example to their flockes, cannot be displaced without great impietie: Such are these ministers, that are daily displaced, as appeareth by this, that they preache more diligently then any other, and that they followe not the course of the worlde, in adding liuing vnto liuing, but many of them (being as worthy for their giftes, as the worthiest) liue poorely, rather then they will want the comfort of a good conscience: Therefore they cannot be put to silence without great sinne.

3 To deprive Gods people of their spirituall comfort, is a grieuous and horrible wickednes: To put such to silence as are before mentioned is to deprive Gods people of their spirituall comfort: which if any man will derie, all the godly where such a one dwelleth, shall tell him hee lyeth: Therefore to displace such ministers, is a haynous and horrible wickednes.

4 That which giueth occasion to the weake to stumble and fall away from the Gospell, is a haynous and horrible sinne: But such is the displacing of those ministers, as appeareth by this, that many doubt whether that which he hath taught be true, whom the professors of the gospell do displace, and by this, that many who had made good beginnings, by the discontinuance of their teachers, doe fall away: Therefore to
displace

displace those ministers, is a haynous and horrible sinne.

5 Those whose labours God doth bleſſe, can not be displaced without fighting againſt God, and conſequently great impietie: But ſuch are theſe miniſters that the aa. doe dayly diſplace, as all that loue the Goſpell in euery countrey can witneſſe: Therefore to diſplace them is great impiety.

6 That action which giueth the common enemy iuſt cauſe to reioyce, and hope to get the victory, is a haynous and horrible offence: But ſuch is the diſplacing of thoſe miniſters, as appeareth in euery country, where ſuch miniſters are diſplaced, and ſuch enemies do dwell: Therefore to diſplace ſuch, is a haynous and horrible offence.

7 That action that cauſeth the doers thereof to be eſteemed enemies to the goſpell, muſt needes be a haynous ſinne: But ſuch is the putting of thoſe miniſters to ſilence, for it maketh the people that haue any loue to religion, think that they are not of God in ſo doing, for ſay they he that loueth Chriſt, cannot croſſe the courſe of the Goſpel as theſe men doe: Therefore the diſplacing of them is a haynous ſinne.

8 That which letteth in more wickednes at once, then the diligent preaching of the worde could driue out in diuers yeeres, muſt needes be a haynous ſinne: but ſuche is the diſplacing of theſe miniſters: for, prophaning of the Saboth, and all diſorder, commeth into a congregation the ſame day that ſuch a miniſter, that hath long labored againſt it is diſplaced, as experience

ence in suche places prooueth: Therefore to displace such ministers is a haynous sinne.

9 That which interrupteth the course of the Gospell, without warraunt eyther from Gods word, or the lawes of the land, is a haynous and horrible sinne: Such is the displacing of those ministers, as is proued in al the writings on our side; & lastly, in the answere to D. Bridges: therefore to displace such ministers, is a haynous & horrible sinne.

The Conclusion

Therefore if the ministers that bee vsually displaced, be called of God; if they discharge the dutie of good ministers, both in doctrine and life; if the displacing of them, bee to deprive Gods people of their spiritual comfort; if it giue occasion to some to doubt of the Gospell, and to fall away; if God giue a blessing vnto their labours; if the displacing of them giue the enemy matter to reioyce, and hope to overcome; if it cause the displacers to be esteemed enemies to the Gospell; if it let in more wickednesse in one day, then preaching can throwe out in many yeeres; if it interrupt the course of the gospell, without warrant eyther from the word of God, or lawes of the land; then must it needs follow, that the displacing of those ministers is a most haynous, and horrible sinne against the Lord.

CHAP. 17.

THe Eldership is to admonishe euery one, by whome offence appeareth vnto them to grow in the Church: There is no question between vs, about admonition it selfe; but this they deny, that the execution of any discipline

pline (and therefore of this poynt) belongeth vnto the Elderſhip; which point is prooued in the ſeuerrall chapters going before: ſo that I need not ſaye any thing of this, ſauing with (a reaſon or twayne) to ſhewe the neceſſitie and benefit of it in the Church of God.

1 That whiche priuate men offended, are commaunded to ſeeke vnto for the redreſſe of the offender, is a neceſſarie, & an ordinary way for the amendement of them that doe offend in the Church of God: But ſuch is the admonition of thoſe that are in authoritie, and cary the name of the Church, Matth. 18. 15. ſee chap. 14. and the 1. propoſition of the ſame: Therefore admonition in ſuch caſes by the Elderſhip, is a neceſſary and ordinary way, for their amendement that do offend.

2 That which is more anſwable to bring the offender to repentance, then priuate admonition, eyther by one, or moe, that ſame is verie profitable & neceſſarie in the Church of God: But ſuch is the publike admonition by the gouernours of the Church, as appeareth by this, that Chriſte maketh it a remedy, when the other two will not preuaile, Mat. 18. 15. Therefore it is very profitable and neceſſary in the church of God.

3 That which maketh men more aſtraide to offend, then any admonition that priuate men can giue, is profitable & neceſſary in the church of God: But ſuch is the Elderſhip, before whom men know they ſhalbe brought if they doe not amend: Therefore it is very profitable and neceſſary in the Church of God.

4 That which hath a greater promise to do good, then priuate admonition, is very necessary in the Church of God: But such is the admonition that is giuen by the Eldership, because it preuaileth when the former doth not: Therefore it is profitable in the Church of God.

5 That without which, all duties of charity cannot be exercised towards sinners, is needfull to be in the Church of God: But without admonition by the Eldership, all duties of charitie cannot be exercised towards sinners: Therefore it is needfull to be in the Church of God.

6 That which would bridle the outrageous finnes of some, and keepe in the derision and mockery, that priuate admonitions do receiue, is needfull to be in the Church of God: But this would admonition by the Eldership doe, for if men knewe that they should answer vnto the Church for their ill demeanour, to them that rebuke them for sinning; they would refraine (at least for feare) from such kinde of outrages: Therefore it is needfull to be in the Church of God.

The Conclusion . Therefore seeing publike admonition before the Eldership is to be sought, by those that are offended, and cannot be satisfied; seeing it is more auayleable then priuate admonition; seeing it maketh men more afraid to offend; seeing it hath a greater promise; seeing without it all duties of charity, cannot be exercised towards the sinner; lastly seeing it would bridle the outrageous finnes of many; Therefore it must needs followe, that it is very profitable, and necessary to be in the Church of God.

CHAP. 18.

THose that be not reclaimed from their faultes by admonition, are by the Elderthip to be suspended frō the Lords supper, or being officers of the church, from the execution of their office, vntil they do eyther giue good testimony of aheir amendment, or iust cause to be further proceeded against. Neyther is there any controuersie betwixt them and vs, about this poynt; sauing that (as in the former) they will denie it to appertaine to the Elderthip, which is prooued before. I will therefore (for their vnderstanding that desire direction in the trueth) firste, shewe, that it is a course that hath warrant in the scriptures; secondly, that it is of very profitable vie in the Church of God: the first is thus proued.

1 Whatsoeuer is enioyned, as a ductie to be done by euery christian, if he leaue it vndone, he is to be compelled by the gouernours of the Church to doe it, Luke. 14. 17. 23. But if a mans brother haue any thing against him, & he make no conscience to leaue his giste there, & be first reconciled, Matth. 5. 24. he is to be compelled to do it: Therefore separation from the Lordea supper, is warranted by the word.

2 If that commandement of Christe, Matth. 7. 6. giue not that which is holy vnto dogges, can neyther be properly vnderstood of them, that were neuer of the Churche, nor them that be excommunicated; then is it a warraunt for such separation of the vnworthy, and consequently, that separation is warranted in the word: But the former is true, as appeareth by this, that the

Suspension warranted by the word, being vpon such grounds as the worde setteth downe.

the meanest of the Iewes did knowe, that holy things belonged to neyther of them, and so the commandement had beene needlesse: Therefore suspension is warranted by the word.

3 If there be sinners that are not to be excommunicated, and yet it were offensive to give the Lords supper, then is this course warranted by the word, for els shou'd Christ haue left his Church destitute of direction, in common and visuall difficulties, which is prooued in the first chap. to be otherwise: But such sinners there are as the notorious sinner repenting, men mainly suspected of notorious transgressions, &c. Therefore suspension hath his warrant in the worde.

4 The course that God prescribed in the shadow, for corporall purifyings, must in the body (in respect of the substance) be obserued in the spirituall cleansing of euery member of the Church: But many were separated from the publike sacrifices for a season, by reason of their corporall vncleanes, who, yet were not worthy to be excommunicated: Therefore must also some be kept from the Lordes supper for a season, who yet appeare not so haynously to haue sinned, as to deserue excommunication.

5 The church cannot without great offence, suffer one that hath fallen into some open sin, or that is vehemently suspected, to haue haynously offended, continue in the administration of any publike function: But the Church cannot iustly displace suche a man at the first, making shew of repentance, or standing vpon his purgation: Therefore he must be separated for a time.

6 That

6 That which was commended vnder the law to be done to the priest, that was vncleane in body, or suspected to be a leaper; that same must much more vnder the Gospell, be done vnto the minister, or other Church officer, that hath sinned, or is suspected to haue committed a great sinne: But such a priest was to be separated from offering of sacrifices for a certaine time: Therefore much more must the like be done to a Church officer in the like case.

Therefore, if the Church bee to compell a priuate man to doe his durtie; if, giue not holy things to dogges, be vnderstood of them within the church; if there be sinners that cannot without offence be admitted to the Lords supper, & yet deserue not excommunication; if for corporall vncleannes vnder the law, they were to abstaine a certaine time; and if the Church can not without great offence, suffer him that hath committed an open sinne (though he repent) or that is vehemently suspected of a notorious sinne, continue in the execution of his office, vntil the congregation be satisfied; Lastly, if the priest that was vncleane, or suspected of leprosie, might not offer sacrifices: then is it plaine, that both the separation of some men from the Lords supper, and other from the execution of their publik function for a time, is a thing warranted by the word of God.

The Conclusion

The latter part, which is that this kind of suspension hath a profitable vſe in the church of God, is thus prooued.

The vſe o' suspension profitable in the Church.

1 That whiche keepeth the godly in more carefull obedience, and keepeth in the hypocrites,

crites,

rites, that they breake not out, is very profitable for the Church of God: But such is the vse of the separation from the Lordes supper, and from executing publike function in the church: Therefore it is profitable in the church of God.

2 That which remooueth (euen) the appearance of offence, from the Church of God, is very profitable for the same: But such is the separation: Therefore it is profitable for the Church of God.

3 That which declareth vnto the world, that the Church of God is carefull to practize that which it professeth, is very profitable: But such is this separation, for it sheweth that they cannot away with vngodly life; no, not among themselves: Therefore it is profitable for the church of God.

4 That which giueth occasion to the church, to be exercised in the actions of religion, with more sound comfort, is profitable for the same: but such is this separation, for euery one shall see thereby, the vnworthy (for whose sakes, God might be angrie with them all, Iosh. 7. 11.) weeded from among them: Therefore it is profitable for the Church of God.

5 That whiche is a speciall meanes to procure the Lord (in mercie) to continue his word vnto his Church, is profitable for the same: such is this separation; for it is a notable meanes to keepe men in obedience to that which they profess: Therefore it is profitable for the church of God.

The Conclusion Therefore, if separation of the knowne, or suspected sinner, from the Lords supper, & such

a church officer from the execution of his publicke function, doe keepe men in obedience that be godly, and restrayneth hypocrites from outrage; if it remooue the very appearance of euill; if it let the world see, that the Church labourereth to practize that which it doth professe; if it make euerye member of the Church to be exercized in the actions of religion, with greater comfort; lastly, if it be a special mean to procure the Lord in mercie, to continue his word; then must it needs follow, that it is of very profitable vse vnto the Church of God.

CHAP. 19.

When neyther admonition, nor suspension will serue to rectifye the offender, but that it doth appeare, that he abydeth in impenitencie, and is incorrigible, the Eldership, after mature deliberation, and commending of the party vnto the prayers of the Church (hee yet remaining obstinate) is to proceed to excommunication: which containeth these propositions in question betwixt vs and the xx.

1. *It may not be done, but vpon great and vrayghtie occasion.*

2. *It may not be done by any one man, but by the Eldership, the vvhole Church consenting thereto.*

The former is holden by vs, T.C. book, pag 183; Discip. Eccles. 130. and denied by them in their practize, that send it out (many times) for not paying of sixe pence. But our assertion is thus proued, and their godlesse practize disprooued.

3. That which Christ hath ordayned for the last

The proofs of
the 1. proposition.

last remedie against sinne, and onely to be vsed when neyther admonition, reprehension, nor separation from the externall communion of the saynts for a time will serue; that same is not to be vsed, but vpon great extremitie: but such is excommunication, as appeareth, Math. 18. 17. Therefore it may not be vied, but vpon most wayghtie occasion, that is in the case (onely) of extremitie, when no other meanes will serue the turne.

2. That whiche cutteth a man of from the Church of God, and giueth him ouer vnto Satan, as one in a desperate case, that same may not be vsed but in greatest extremitie: but such is excommunication, being vsed according as God hath left it vnto his Church, 1. Cor. 5. 5. Therefore it may not bee vsed, but in greatest extremitie.

3. That which a man will doe in the cutting off, of his hand or his foote, that same must the Church doe, in excommunication; for it is the cutting off, of a member: but a man will trie all other wayes, and will neuer cut of his hande or his foote, vntill he see it incurable, and ready to infect the other parts of his bodie: Therefore excommunication may not be vsed, but in case of greatest extremitie.

4. That which is contrary to naturall affection, and worketh that whiche a loyng heart doth tremble to thinke of; that same may not be done but in greatest extremitie: but such is the excommunication, for it deprieth the party excommunicated of our loue, and throweth him into the most wretched case, that can befall

befall vnto man in this life : Therefore it may not be done, but in cases of greatest extremity.

Therefore if excommunication be ordained The Conclusion
of Christe, as a remedie, onely when all other helps will not serue; if it cut the partie from Gods Church, and giue him ouer vnto Satans; if it must be proceeded vnto, as a man doth to the cutting off of his hand or foote; lastly, if it be a worke contrary vnto the naturall affection of man, & effecteth that which a louing hart doth tremble to think vpon: then must it needs follow, that it is to be proceeded vnto, only in the cases of greatest extremity, & after that all other meanes haue bene vsed, and do appeare not to preuaile.

The latter poynt (which is, that excommunication may not be done by one man, but by the Eldership, the whole Church consenting thereto) is holden by vs, T.C. booke 1. page 183. Discipl. Ecclesiast. 130. &c. and denyed by them, *Whigist*, page 662. and their continuall practise; But our assertion is thus proued, and their opinion and practise, founde to be erroneous and vngodly. The prooffe of the 1. proposition.

1 That which Christ commanded to be done by the Church, may not be done by one man; vnles you take my L. Grace for the Church, as *Whigiste* doth, page, 662. which needeth no confutation: But Christe commanded that excommunication should be done by the church, Matth. 18. 15. Therefore it may not be done by one man.

2 That which Paule enioyned the Churches; when they were met together, to doe, may not be

be done by one man: But he commanded them to excommunicate the incestuous person, where they were met together, 1. Cor. 5. 5. Therefore it may not be done by one man.

3 That which hath need of greatest aduice, and greatest authority, may not be done by one man: But such is the matter of excommunication, being the denouncing of that against a man, which he will most hardly belecue, & being the wayghtiest poynt of discipline: Therefore it may not be done by one man.

4 Those must excommunicate, that are to deale in the other partes of discipline, as shall appear in the reasons following, and (as I think) no man will denie: But the other partes of discipline are exercized not by one, but by the Church, as hath bene prooued: Therefore not one, but the Church is to excommunicate.

5 As it was ministred among the Iewes, so must it be in the Church for euer; which appeareth by this, that it is translated vnto vs from them (as the Greeke word *Synedrion*, being by a corrupt imitation, called *Sauedrion*, by the Rabbins, doth import) and had nothing ceremoni- all in it: But it was executed among them by the Church, and not any one, John 9. 22. Therefore the Church is to excommunicate, and not one man.

Cyprian lib. 3.
epist. 10.

Epist. 14.

6 Sayth, he would neuer do any thing in his charge, without the counsell of his Elders, and consent of the people.

7 The elders, & other church-officers, haue as wel power to obso- lue, as the byshop.

8 For so much as absolution belongeth vnto all, I alone dare not do it. *Epist. 12.*

9 If there be any that haue committed such a fault, that he is to be put away from the partaking of the prayers of the Church, &c. There do beare rule, certayne of the most approoued auncients or elders of the Church, which haue obtayned this honour, not by money, but by good report. *Terul. Apo. cap. 19.*

10 It helpeth much to make the party more ashamed, that he be excommunicated by the whole Church: also in his booke of Baptisme, against the Donatists often. *August. lib. 3. cont. epist. permen.*

11 The Elders haue interest in other censures of the Church, and the Church it selfe is excommunication. *Ierom. ad Demetriad. Epist. 1.*

12 S. Paule accuseth the Corinthians, for that the whole Church had not excommunicated the incestuous person. *Bacer de regno Christi lib. 1. cap. 9.*

13 The Elders had the gouernement in excommunication. *P. Martyr in 1. Cor. 5.*

14 It is very dangerous to permit so weightie a matter to one man, and therefore that tyrannie may be auoyded, and this censure executed with greater fruite and grauitie, the order that the Apostle there vseth, is still to be obserued. *The same vpon the same place.*

15 Hee sheweth that it pertaineth not to one man, that it is a wicked fact that one should take the authoritie to himselfe, that is common to others; that it openeth a way to tyrannie; taketh from the Church their right, and abrogateth the Ecclesiasticall senare, ordayned by Iesus Christ. *Caluin Instit. lib. 4. cap. 11. sect. 6.*

16 The

Chap. 13. Sect. 6.

See Abstract
page 165.

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16 The byshops, when they excommunicated of themselves alone, did it ambitiously, contrary to the decrees of godly canons: See Bucer against Gropper, and vpon Ephes. 4. *De ammi* Cuz, also Zuinglius in Ecclesiast.

17 It is plentifully forbidden (euen) by that filthie puddle, the canon law, and therefore it must needs be a haynous sinne, when it findeth fault with it.

Therefore if excommunication be to be executed (by the commaundement of Christe) of the Church; if S. Paule enioyned it vnto the Church; if it haue need of greatest aduice and authoritie; if it belong to them that may execute the other partes of Discipline; if it was so executed among the Iewes; if to absolue, be as well in the Elders power, as the Byshops; if Cyprian durst not do it alone; if it was the action (in Tertulians time) of the most approved Elders; if to be by the whole Church, helpeth much to make the partie more ashamed; if the whole Church haue interest in it; if the whole Church at Corinth was reprobued, for not doing it; if it be too weighty a matter for one man; if the executing of it by one, overturneth the order appoynted by Christ; bringeth in tyrannie; maintayneth ambition; and lastly, be forbidden by the canon law it selfe. Then must it needes followe, that it belongeth not vnto one man to excommunicate, but vnto the Eldershipp, and that with the consent of the whole Church.

Their obiections herevnto in defence of their owne practize be these.

OF DISCIPLINE.

1 Obiection The right of excommunication, was in S. Paule and not in the rest.

Answer He gaue onely direction in that, as in all other matters, whiche hee wrote of vnto them, but if they had not throwne out the incestuous person, he had remayned still vnexcommunicated, for all that which S. Paule had sayd vnto them.

2 Obiection Christ gaue Peter and euery Apostle power to binde, and lose in earth and in heauen, which interpreters expound by Matth. 18.15.

Answer That power was of denouncing Gods iudgements, or pronouncing his mercie in preaching, and not of this action: they are expounded one by another, because of the rati-fying of them both in heauen alike.

3 Obiection Paule did excommunicate Hy-meneus and Philetus.

Answer That is, beeing moderator of the action, he pronounced it, not that he did it alone; The same answer, is to be made vnto the fathers, as Ambrose, &c. who are said to excommunicate.

Therefore vpon these grounds of Scriptures, Fathers, Councels, Emperours, Lawes, Histories, newe writers, and cleare light of reason. I conclude, that ^a Christ hath prescribed vnto vs an exacte, and perfect platforme of gouerning his church at all times, and in all places; which is this, ^b that there ought to be no ministers of the word, but pastors and teachers, whiche are to be ^c called by the people, and ^d ordained by the Eldership, are of ^e equall authoritie in their

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of the whole
booke.

a Chap. 2.

b Chap. 10. & 11

c Chap. 4.

d Chap. 7.

e Chap. 10.

- f. Chap. 10. their severall congregations, muste^f with all
 g. Chap. 12. saythfull diligence imploye themselves, in the
 ministry of the worde and sacramentes,^g that
 there are to be in every congregation certaine
 elders, whose office is to oversee the behaviour
 of the people, and assist their pastour, in the go-
 uernment of the church; ^h also Deacons, who
 are to be employed onely in receiuing, and be-
 stowing the liberallity and goods of the church
 to the reliefe of the poore, and other necessary
 vses: ⁱ Lastly, that there must be in every con-
 gregation an eldershipp of pastour, teacher (if
 they can haue any) and elders, who are in com-
 mon, to see that the church be well gouerned,
 not onely in maintayning the profession and
 practize of the worde in generall, ^k but also in
 admonishing, reprehending, or ^l seperating frō
 the Lords supper, them that walke offensively,
 and ^m lastly in excommunicating them, that by
 no other meanes can be reclaimed. So that all
 and every gouernement, contrary or besides
 this, whether in part or in whol, swarueth
 from that order, which Christ hath
 set downe in his word, and
 therefore is vn-
 lawfull.

F I N I S.



ERRATA.

Page 1. line 11. for 14. read 24. p. 4. l. 16. for Sanedrim
read Sanedrim. p. 9. l. 11. for 43. read 43. l. 20. for ministe-
rie, read ministers. p. 13. l. 3. blot out also. p. 17. in the mar-
gent, for Nepolitan read Nepotian. pag. 22. l. 16. for Da-
mascus read Damasus and so pag. 27. l. 24. pa. 33. l. 18. for
the, these. p. 35. l. 3. for & 6. read 26. p. 37. margent, for Ni-
cene Nicen. for Theodoret Theodoret, & for dif. 50. dif.
51. p. 30. l. 1. blot out d. pa. 32. l. 16. for 12. read 22. p. 47. l.
24. for practife, read practisers. p. 49. the marg. l. 7. blot out
2. p. 52. l. 6. for Solicus read Soticus, in the marg. for dif.
50. read dif. 80. pa. 53. l. 8. for do, doth & 10. after (Apo-
stles) add doth. pa. 60. l. 17. for approued read appointed.
pag. 80. line 6. red abdication. p. 1. l. 3. for Luk. 6. read 9.